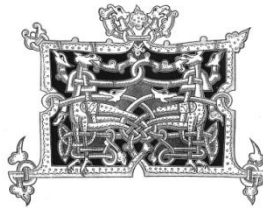


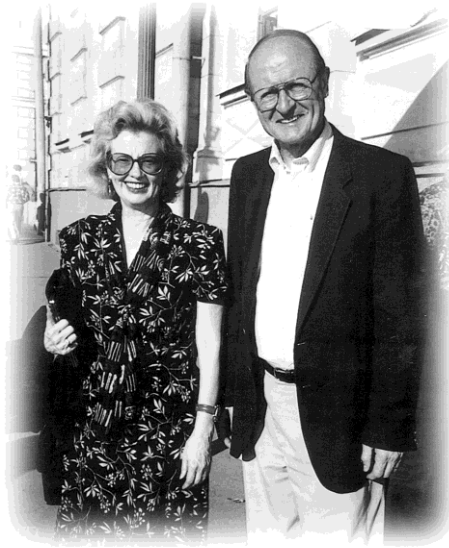
***“Telling, Sharing, Doing”***

**Peter and Anita Deyneka and the Council for Christian Colleges and Universities Russia Initiative**

**An essay commemorating a shared lifetime of missionary service**



**Richard D. Scheuerman**



Peter and Anita Deyneka in Moscow, c. 1995

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Wheaton, Illinois

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## Foreword

“Now the Arameans had gone out in bands, and had taken captive a little girl from the land of Israel; and she waited on Naaman’s wife. And she said to her mistress, ‘I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy.’

And Naaman went in and told his master, saying, ‘Thus and thus spoke the girl who is from the land of Israel.’”

-- II Kings 5:2-4



“Colored Pencils”

© Rosemary Oehler Adcock

## Preface

As was the case with countless others, my first encounter with Peter Deyneka was a memorable one. That summer of 1972, Peter was manning an exhibition booth at a week-long sweltering national gathering of college students in Dallas. Dressed in shirt sleeves and a tie, gregarious Peter reached out to anyone interested in learning more about the prospects and challenges of service to the peoples of the Soviet Union. His passion for the wellbeing of others was evident in his enthusiasm and knowledge, which led him to advise, “If you’re serious about service in the East, first master the language.”

The message was not one many of us who were soon to graduate wanted to hear. Going back to school for one or two more years of preparation for service to a part of the world where missionaries were not allowed seemed a mixed prospect. But as I came to learn later, the same counsel Peter humbly dispensed to so many others like me he had taken himself, which led to his burgeoning status as the West’s preeminent missionary statesman on behalf of those in Communist dominated areas.

The son of Belorussian immigrants Peter and Vera Deyneka, Sr., Peter, Jr. came to know from earliest youth the cardinal values of hard work and determination empowered through the theological virtues of grace and hope. His father’s inspiring story of personal redemption and founding the Slavic Gospel Association, told elsewhere in such accounts as *Much Power, Much Prayer*, strongly influenced Peter, Jr., who graduated from Wheaton College in 1953 and then received a Master of Divinity Degree from Northern Baptist Seminary in Chicago. Peter, Sr., who also had founded Youth for Christ with Billy Graham and Torrey Johnson, introduced Peter to the unique opportunities and challenges of Christian service to the closed nations of Eastern Europe and the USSR, and the importance

of “sharing the vision” with young people interested in this unconventional mission field.

Father and son worked closely in this historic effort after Peter, Jr. was ordained and far flung travels across the US, Canada, South America, and Europe further introduced him to a dedicated cadre of souls affiliated the work—many of them relatives, like Andrew and Pauline Semenchuk, and Nick and Rose Leonovich. In 1967 his journeys led to the tiny Cascade mountain hamlet of Plain, Washington where he met Anita Marson, who was living with Pastor Otto and Betty Sather of the local community church. Peter and Anita were married in Plain just seven months after they met, and Pastor Sather’s text for the occasion (Psalm 34:4) became a life theme for the couple: “O magnify the Lord with me, and let us exalt His name together.” The Sathers would serve as trusted mentors to the young couple and hosted them on annual deputation trips to the West Coast. (At this writing and both 90 years old, Otto and Betty serve Samish Bible Church near Stanwood, Washington in their 60<sup>th</sup> year of ministry.)

My wife, Lois, and I first met Anita when we joined the Deynekas and a small group of other Americans on a tour of the Russia and Central Asia in August of 1976. We had spent most of the summer at Keston, England’s Institute for the Study of Religion and Communism on a graduate research project related to Lutherans in the USSR. The experience introduced us to a number of Deyneka friends in British church and academic circles like Michael Bordeaux and Peter Reddaway—Russian experts in their own right, as well as American scholars at Keston like Walter Sawatsky and Sandy Oesterreich, who all spoke of highest regard about the Deyneka’s selfless efforts on behalf of Christians throughout the USSR.

The circumstances of our joining the tour group in Europe that summer provided little time for introductions so only when

standing in the customs line at Moscow's Sheremetyevo Airport were we finally able to converse with our missionary hosts. The circumstances soon proved unsettling. Lois and I were next in line behind the Deynekas and all had proceeded well with everyone else until an inspector noticed something peculiar on Peter's visa. His alarm stirred others into action and an onslaught of customs officials descended upon us to comb through every inch of luggage and confiscate all Bibles, religious literature, and personal correspondence, and launch a barrage of questions about our intentions. This was our first direct indication that Peter and Anita Deyneka personified something that threatened the USSR's atheistic regime.

The ensuing close supervision of our group by Intourist officials did not deter Peter and Anita from creative arrangements to meet and encourage leaders of registered and unregistered congregations wherever we traveled. Peter had become president of SGA the previous year and the organization expanded an already vast shortwave broadcasting reach into Eastern Europe and the Soviet Union. Because of the Deynekas' growing prominence and the Soviet Union's political realities, the 1976 trip would be the couple's last to the USSR until 1991. During that period Lois and I spent several summers in Wheaton to volunteer at the mission's research affiliate, the Institute for Soviet and East European Studies, and at other times represented the broader ministry to Northwest churches and organizations, and kept in close touch with our Wheaton friends.

Our regard for the Deynekas' remarkable ministry eventually led to fulltime work with the organizations Peter and Anita founded in 1991 for broader impact abroad, Peter Deyneka Russian Ministries and its Eurasian affiliate, the Association for Spiritual Renewal. Since that time we have served in various staff and board roles while residing in the Pacific Northwest. The story that follows narrates

aspects of the Deynekas' leadership in educational ministries, which is just one area of their comprehensive vision for partnerships in bridge-building between churches in the East and West, and in public witness to individuals from all walks of life. Similar accounts could be written about the important exchange efforts pioneered by the Deynekas and their colleagues with pastors, doctors, social workers, business personnel, elected officials, attorneys, writers, and artists. Still other stories could be written about innovative non-formal Christian education initiatives like the "Schools Without Walls" program encouraged by Peter and brought to fruition by longtime Deyneka associate and now Russian Ministries President-Elect, Sergey Rakhuba.

I have often heard that the Deynekas success in myriad evangelistic and humanitarian endeavors over the years has been due in part to the distinct and interests, knowledge, and skills each possessed. To be sure, Peter was an inspiring preacher and able administrator, while Anita contributed as a scholar and writer. But if their areas of strength were mutually reinforcing, they also shared considerably in all of these skills and responsibilities. Since Peter's passing in 2000, Anita has provided exceptional leadership to the mission and launched a series of new initiatives with church leaders in Russia and Ukraine for foster care and orphan adoption. She has also been instrumental in providing guidance in management and fundraising to emerging mission leaders in accordance with the Deynekas' longstanding and generous commitment to equipping others for their own callings.

Peter's prodigious intellect was evident in his many sermons and talks to students, mission staff, and church leaders worldwide. Various influences on his thinking are evident the detailed annotations penned in his distinctly expressive cursive style on pages of works that line bookshelves in virtually every room of their home. (He was also an accomplished concert pianist but preferred Russian

hymns when pressed to play.) A stay at the Wheaton home they graciously opened to scores of visitors over the years is akin to a Tolstoyan experience at Yasnaya Polyana where books in various languages also populate virtually every room. Books, manuscripts, and journals in the Deynekas' sprawling library range from scholarly works on Slavic culture and missiology to children's literature on religious themes. Many are theses and dissertations by authors throughout the world whom Peter and Anita have encouraged and advised.

Over the years Peter and Anita have donated hundreds of volumes to mission and college libraries, and their own voluminous papers were divided between the Wheaton College Archives & Special Collections and the Billy Graham Center Archives where librarian David Malone's valued assistance for this project is gratefully acknowledged. The Deynekas' papers at Wheaton are organized into eleven series of the Peter and Anita Deyneka, Jr. Papers (SC/048), and records of the Institute for the Study of Religion and Communism, headed by Anita Deyneka from 1977-1991, are found in SC/053. This study also greatly benefited from documentation provided at the Global Center for Curriculum Studies at Seattle Pacific University and the SPU Library where useful materials were provided by Steve Perisho and Cindy Strong.

I am also indebted to oral histories and period trip reports from individuals who participated in events profiled here including John and Marge Bernbaum, Arthur Ellis, Ray and Cindy LeClair, Mark Elliot, Tony Bryant, Elaine (Stahl) Springer, Ron Braund, Karman Friessen, and Paul Lossau. Others whose fellowship and insights from abroad have enriched my own understandings of these events include Sir Michael Bourdeaux and Peter Lowman, England; Alexander Abramov and Alexander Melnichuk, Russia; and Gregory Kommandant, Ukraine.

Artist Rosemarie Oehler Adcock kindly gave permission to publish several paintings from her Russian orphan series for this work. Portions of this story appeared in the journal *Teaching with Compassion, Competence, Commitment* (Spring 2010) and I am grateful for editorial advice provided by Debby Espinor and Kristine Gritter. Both inspirational and informational support was supplied by my wife, Lois, who also experienced the Deynekas' uncommon fellowship during the years profiled in this story.

Richard D. Scheuerman  
Seattle, Washington



“Now the Passover, the feast of the Jews was at hand.

Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, ‘Where are we to buy bread, that these may eat?’

...Philip answered him, ‘Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.’

One of the disciples, Andrew, Simon Peter’s brother, said to him,

‘There is a lad here who has five barley loaves and two fish, but what are these for so many people?’”

--John 6:3-5, 7-9



“Supper time at the Orphanage”

© Rosemarie Oehler Adcock

## Part One: Preparation and Relationships

### *Introduction*

“Tell what you know. Share what you have. Do what you can.” With these words, Rev. Peter Deyneka, Jr. expressed to an audience of college students and mission workers in the spring of 1991 the three abiding principles that had long framed his ministry to the peoples of Eastern Europe, Russia, and Central Asia. The phrase was drawn from familiar biblical accounts of individuals who perceived needs of others and endeavored to make a positive difference in their lives. Deyneka reminded his listeners of the “telling” by Naaman’s captive servant girl about Elisha’s healing ministry in Samaria (II Kings 5), and of the “sharing” of five loaves and two fishes by the lad in John’s retelling of the feeding of the five thousand (John 6). Finally, he recounted how Jesus’ story of the compassionate Good Samaritan involved “doing” in multiple ways—tending wounds, seeking others’ assistance, and paying expenses (Luke 10).

Deyneka then observed the profound shared aspects of these selfless acts: God’s miraculous intervention in personal affairs, consideration of physical as well as spiritual needs, service to those of other cultural traditions, and the anonymity of effective witness. In a word, Peter Deyneka, Jr. was advocating a vision for holistic ministry in a new era of mission opportunity to the East. His views reflected the “whole gospel” mandate expressed by the authors of the 1974 Lausanne Covenant to integrate witness and service, evangelism with social action.

Opportunities to freely undertake such ministry in the Soviet Union had long been severely restricted under the policies of communist leaders. Ministry to the East in the twentieth century had been undertaken by organizations like the Slavic Gospel Association,

founded in Chicago in 1934 by Deyneka’s father, Byelorussian immigrant Peter Deyneka, Sr. Missions like SGA established an international radio ministry to listeners in the USSR and to Slavic populations throughout the world. By 1975 over 140 SGA missionaries were working in twenty countries and 600 monthly evangelistic broadcasts were being directed at the USSR. Upon his father’s retirement from the mission in 1975, Wheaton College and Northern Baptist Seminary graduate Peter Deyneka, Jr. was named president. Under his leadership, SGA’s radio and publishing ministry continued to flourish.<sup>1</sup>

In 1978 the mission established the Institute for Soviet and East European Studies (ISEES) as a research and educational division affiliated with the Wheaton College Graduate School. The institute’s founding director was Deyneka’s wife, Seattle Pacific College graduate Anita Marson Deyneka, who shared a missionary family heritage. Her grandparents, Elverage and Veta McIntosh, had served as Episcopalian missionaries to Athabaskan Indians in Alaska in the 1920s. The Deynekas worked closely together as mission partners from the time they were married in 1968. Peter’s international contacts and public presence combined with Anita’s scholarly endeavors and writing skills were mutually reinforcing. Their combined contributions and subsequent prominence in international ministry circles sometimes overshadowed the capacities each possessed as scholar and mission strategist.

The emergence of ISEES under Anita Deyneka’s leadership in the late 1980s as a leading US evangelical setting for the study of religious history and contemporary life in the Soviet Union was seen as a superfluous endeavor by some longtime associates of the Deynekas, while the mission’s continued substantial support for officially registered Russian Evangelical Christian-Baptist Church was criticized as too narrowly focused by others. The institute represented an academic forum to consider these and related matters

of burgeoning mission relevance. Such issues included contextualizing ministry in the East and establishing relationships with Russian Christians and Soviet educators seeking to learn from their counterparts in the West. Anita Deyneka also served in the 1980s as an adjunct professor in Wheaton's Missions/Intercultural Department teaching an occasional course, "Missiological Implications of Church-State Relations in the Soviet Union."



Wheaton College

The Deynekas established a committee of mission scholars and Russian studies experts to guide ISSEES' work including Dr. Michael Bourdeaux of London's Institute for the Study of Religion and Communism (Keston College), Thomas Kay and Mark Elliot of Wheaton College, and historian Kent Hill at Seattle Pacific University. Both Wheaton and Seattle Pacific were members of the Washington, DC-based Christian College Coalition (later the Council of Christian Colleges and Universities [CCCCU]) which was led in the 1980s by individuals with special interests in Russia. CCCU President and Mennonite theologian Dr. Myron Augsburger was a scholar of the Anabaptist experience in Eastern Europe and Ukraine, while Dr. John Bernbaum, a former State Department Russian affairs specialist, served as executive director of the eighty-member organization.

Seattle Pacific offered one of the CCCU's strongest programs in Russian studies with specialists in language, history, and

geography. The school had risen to prominence in the field in part through efforts in the 1970s by historian Kent Hill to draw international attention to the cause of the "Siberian Seven," a group of Christian dissidents who had taken refuge in the US Embassy in Moscow. Christians from Barnaul, Siberia, who had taken refuge in the American Embassy, were the subject of Anita Deyneka's 1977 book, *A Song in Siberia*. Comparative education was a focus of interest by SPU's Arthur Ellis, professor of doctoral studies in the school's curriculum and instruction program.

New study and ministry opportunities in the USSR significantly opened with Mikhail Gorbachev's selection as USSR Communist Party General Secretary in 1985. His rise to power ushered in an era of unprecedented domestic political change in global rivalries between the United States and Soviet Union. Gorbachev's policies of *glasnost* and *perestroika* found expression during his initial year in office in an effort to confront a serious national issue with moral implications—the nation's widespread problem of alcohol abuse. Although laws were enacted to limit the sale of alcohol and prohibit public drunkenness, they resulted in severe economic dislocations. Many provisions of the new legislation were repealed or not enforced.

The 1986 Chernobyl nuclear accident further revealed deplorable working and environmental conditions, but Gorbachev's ire was especially aroused by conservative bureaucrats' campaign of misinformation following the disaster. In the wake of these events, Gorbachev asserted increasing authority to implement a progressive domestic agenda and by 1989 had enacted reforms in most government ministries that substantially separated civil operations from party control. The Ministry of Higher Education, however—long the bastion of doctrinaire communist ideology, remained the most resistant to the new thinking. Leaders in other ministries and the Soviet Academy of Sciences, however, actively sought

international contacts in order to study comparative approaches to solve problems and effect progressive change in a nation long burdened by economic stagnation and ideological control.<sup>2</sup>

### *An Empty Box*

To better understand the dynamic circumstances unfolding in the USSR, which they had not been permitted to visit since 1976, the Deynekas applied for visas in 1989 after the new openness provided an opportunity to participate in a religious writing conference and the annual Moscow Book Fair. Throughout the thirteen years of their involuntary absence, the Deynekas had remained in close communication through intermediaries with leaders of both registered and unregistered Protestant churches. In meetings with church leaders in Moscow and Leningrad in 1989, they learned that Christians remained highly skeptical of the talk in government circles about proposed new laws guaranteeing freedom of speech and religion. They also experienced firsthand the intense hunger for copies of the Bible. The Evangelical Christian Publisher's booth was mobbed by visitors and within hours all available copies of Russian language Testaments were rapidly dispersed. A man approached them afterward and told of his protracted journey across the entire country from Siberia just to procure a single Bible at the fair. Upon learning that no more copies were available, the weary traveler pled to carry home an empty box in which some had been packed.<sup>3</sup>

The Deynekas' 1989 visit to Russia also acquainted them with the remarkable ministries of progressive Russian Orthodox priests including Father Alexander Menn and Father Alexander Borisov. The Bible studies and liturgical worship conducted by both men in their congregations near Moscow had endeared them to local Orthodox believers, young seminarians, and intellectuals from the city including a prominent mathematician and senior curricular programs advisor to the Russian Ministry of Education, reformer

Alexander Abramov. Father Menn's parish of Novaia Derevnia had become a center for weekly teaching and prayer services while Father Borisov served the Church of Saints Cosmas and Damian.

For many years both priests had been regularly harassed by KGB agents through interrogation and surveillance of their activities. Their appreciation for Protestantism had also brought both priests into conflict with Orthodox Church officials and contributed to their assignment to parishes outside the metropolitan area. Menn was known to have high regard for his Jewish heritage and taught that believers should not reject other Christian churches but understand them to be expressions of the same true faith. According to Menn, limitations in human understanding through sin had resulted in the various Christian churches and denominations. No one interpretation had a monopoly on spiritual truth, and individuals should appreciate the spiritual insights and distinctives that characterized each confession.<sup>4</sup>



Fr. Alexander Menn

Some Russian Protestant church leaders impressed with these teachings and outreach sought a dialogue with priests like Menn and Borisov. Editor-in-Chief Alexander Semchenko of Protestant Publishers, a division of the Evangelical Christian-Baptist Church Union, informed the Deynekas and their mission publishing director Michael Morgulis about Menn's work and introduced them to the priest in 1989. Morgulis, a Jewish émigré from Moscow who

had been converted by Christian missionaries in a resettlement camp in Rome, remained a corresponding member of the Russian Writers Union and was familiar with Father Menn's works. Menn asked for assistance in obtaining Bibles to distribute to his parishioners and the many visitors that continued to flock to his weekly services. The Deynekas arranged to provide a limited number of copies through Morgulis and Semchenko which helped lead to the organization of open air evangelistic and Bible distribution meetings later in the year.<sup>5</sup>

Fr. Menn's book, *Son of Man*, was especially popular with Russian readers because of its clear presentation of salvation through personal faith in Jesus Christ. Menn's compelling style of writing included recurrent reference to expressions of belief through Russian art and literature, themes that evoked special appreciation by many Russians seeking beauty and truth in their fallen world. Of special significance to Russian Protestants was Menn's emphasis on encounter with the contemporary world. Rather than advocating withdrawal from society through a monastic lifestyle popularly associated by some with Orthodoxy, *Son of Man* taught the way of Christ as "anything but an aloof ascetic." Menn similarly warned against a "gloomy dogmatism" and preoccupation with eschatology that individuals like Abramov had come to associate with Russian Protestantism. The spiritual life, Menn wrote, was centered upon Christ in "an atmosphere of love, joy, and faith."<sup>6</sup> To a population beleaguered by decades of discredited atheistic teaching, religious oppression, and economic deprivation, the message in Menn's sermons and writings carried the dynamic possibility of an overcoming new life.

When the Deynekas returned to Wheaton in September 1989 following their trip to Moscow, they participated in a series of mission and scholarly meetings that addressed the changing circumstances of life and ministry in the Soviet Union. Peter traveled

throughout the United States to meet with foundations and churches to raise funds for the printing of Russian Bibles and other publishing projects facilitated by such sister missions as Johann Paul's Bibel Mission in Germany and work by Bill Kaptianuk in Poland. Under the auspices of ISEES, Anita Deyneka was invited to lecture on the implications of glasnost for ministry in Russia at the Overseas Ministry Study Center in Connecticut where she joined other scholars and Father Borisov who shared perspectives on the challenges and opportunities for cooperative Orthodox-Protestant mission endeavors.

In November 1989 Anita Deyneka participated in a seminar at annual meeting of the American Association for the Advancement of Slavic Studies in Chicago and offered an analysis of factors promoting stability in the USSR in light of the dramatic collapse that year of the Eastern Bloc. Speakers throughout the week had offered commentary on a range of political and economic factors influencing the breakup and implications for Soviet stability. Deyneka spoke on the role of Christian literature in the new climate of Gorbachev's *glasnost*, emphasizing that the thirst for such literature was evidence that the root cause of the dramatic changes evident throughout Eastern Europe and the USSR was a spiritual crisis. Marxist ideology ruthlessly imposed by Lenin and his successors could not be sustained indefinitely and glasnost had publicly exposed to Soviet citizens the moral bankruptcy of their system and leaders.<sup>7</sup>

#### *Academies and Ministries*

Immediately following Deyneka's presentation, she was politely approached by a visiting scholar from the Soviet Academy of Sciences, sociologist Mikhail Matskovsky. He informed Deyneka that research conducted by his institute based on a comprehensive series of interviews with Soviet youth and adults had led him to the same conclusion. Matskovsky explained in excellent English that

while he was not a believer, he was “in great sympathy to the religious foundation of morality” and that without it social cohesion unravels. His special interest was in the role of the Ten Commandments as a moral foundation for Western culture, and expressed interest in establishing a cooperative project on the Ten Commandments between ISEES and the Academy’s Institute on Social Research on the Decalogue’s relevance in contemporary society and especially among Russian and American youth.

Deyneka was intrigued by Matskovsky’s proposal and impressed with the sincerity of his request. She pledged to fully consider the possibility and arranged to introduce the determined academician to her husband the following day. Peter shared his wife’s enthusiasm over the prospect of ministry through an academic relationship with the USSR’s most prestigious academic institution. Since Matskovsky specifically sought expertise in Western approaches to *vospitaniye* (literally “upbringing,” or moral education), the Deynekas introduced Matskovsky to sociologists Ivan Fahs and Paul DeVries from Wheaton College who agreed to help direct in the project.

During this time of openness, the Deynekas were invited to participate in a roundtable of CCCU schools in Washington, DC to consider the possibility of student exchanges with institutions of higher learning in the Soviet Union. At this meeting, Anita Deyneka met John Bernbaum, and International Programs Director Karen Longman who was appointed to serve as group’s liaison for this project. The Deynekas offered to contact the Russian Ministry of Higher Education (RMHE) on an upcoming trip to Moscow, and subsequently met in Moscow with Deputy RMHE Minister Yevgeni Kazantsev. He responded favorably to their query about this seemingly unlikely prospect with the assertion that the ministry would be highly interested because of the moral values embraced by Christian schools. Bernbaum and Longman had been instrumental in

establishing Coalition foreign study programs in Europe and Latin America and were interested in exploring the possibility of such an arrangement in Russia.<sup>8</sup>

Longman’s visit to Moscow in March 1990 coincided with the Kremlin’s announcement of Gorbachev’s election by the Congress of People’s Deputies as the first (and only) president of the Soviet Union. Gorbachev continued to serve as General Secretary of the Communist Party but in spite of his professed and demonstrated intentions to reform government bureaucracies, many reformers expressed concern at his new efforts to consolidate executive power. Among his most outspoken critics was Moscow political leader Boris Yelstin, who had been elected the previous year to the Supreme Soviet of the Russian Federation. Gorbachev responded that dealing with the scope of nationality and economic problems warranted his widening power.

The second week of March, Longman participated in the first informal meetings to establish a reciprocal relationship between the CCCU and Russian institutions of higher learning at Moscow’s Belgrade Hotel with Minister Kinelev and Kazantsev’s RMHE liaison, Oleg Marusev. An atmosphere of suspicion was still apparent, and after a brief session to establish trust and ascertain each other’s true intentions, Marusev returned to report his favorable impressions to the Ministry while Longman then traveled to Moscow State University on the city’s south side for a similar meeting in the school’s imposing main building with Dr. Svelana Ter-Minasova, Foreign Languages Department Chair. Longman was introduced at this meeting to the complexities of the Soviet system of higher education and learned that the university and RMHE functioned separately from the Ministry of Public Education and its system of public elementary and secondary schools and the teacher training institutes which remained a focus of CCCU interest.

In a subsequent meeting with Russian secondary teacher Ivan Obukov, Longman inquired about the extent of religious influence on education in Gorbachev's Russia. Obukov, who had recently toured high schools in America, characterized Gorbachev as "a clever and able man of the time but... faced with overwhelming challenges." The country's economic plight and resistance from conservative apparatchiks prevented Gorbachev from addressing the country's central problem: "The Russian Christian tradition was effectively extinguished as a national force for renewal and strength by the terrorist policies of the early Communist leaders. They then sought to replace this world view with a Marxist-Leninist ideology which has utterly failed now to give meaning to our lives. So our nation is now adrift and is in despair."<sup>9</sup>



Dr. John Bernbaum

Obukov encouraged Longman to press ahead with the Coalition initiative and that with persistence she would find leaders in the Academy and Ministry willing to risk their careers by reaching out to their Western counterparts. Following the meeting at the university, Longman attempted an excursion across Red Square but was prevented by police who had cordoned off the area in preparation for Gorbachev's presidential inauguration inside the Kremlin. Two months later, Boris Yeltsin was elected chairman of

the RSFSR Supreme Soviet and in June the legislative body declared the precedence of Russian law above All-Union legislation.

Matskovsky arranged for Longman to meet officials of the Academy of Pedagogical Sciences for the remainder of her March visit. To facilitate discussions, he had procured the services of Alla Tikhanova, an able translator from the Institute for American-Canadian Studies. She and Matskovsky accompanied Longman to the offices of Mikhail Plotkin and Boris Wolfov who headed the Academy's Laboratory of Educational Problems and Upbringing. Both scholars expressed some skepticism in Longman's mission, but agreed to assist in circulating information about the opportunity among their colleagues. Longman perceived a special interest in Christianity by her translator who then offered her services to Matskovsky in the event any conferences with Christian educators from the West might be organized.

Tikhanova soon came to play a key role in the success of the Coalition's emerging conference series on moral education. A formal conference proposal emerged in meetings later that day with officials from a secondary school who offered to host such a gathering—Moscow School 345. The anticipated gathering, named the Soviet-American Conference on Moral Education, would be co-sponsored by the Ministry of Higher Education and take place during the regular school year to facilitate maximum attendance by professional educators.<sup>10</sup>

Longman then traveled to Leningrad on the overnight Red Arrow Express train to investigate the prospects for similar arrangements with education officials there. The son of a pastor at one of city's Protestant churches studied at the Leningrad Pedagogical Institute and the pastor, a close friend of the Deynekas, had offered to arrange a meeting for Longman with a representative of the prestigious teacher training school. The following day, Longman met there with Dr. Vladimir Nikitin, professor of scientific

atheism, in a cavernous office beneath a large portrait of Lenin. The exchange was cordial and Nikitin pledged his consideration to sponsor a similar conference in Leningrad, but was more reticent at the prospect than officials in Moscow.

Longman returned to the Russian capital the next day and learned details of a protocol from Matskovsky and Tikhanova that would be required in order to obtain permission directly from Soviet Minister of Education Gennady Yagodin for an official visitation to the US in order to formalize an agreement on exchanges and the conference series. In accordance with these instructions and in partnership with the Academy of Education (Pedagogical Science), ISEES and CCCU staff submitted the proposal through formal channels later in the month.<sup>11</sup> During a mission trip to Moscow by the Deynekas several weeks later, Matskovsky informed the couple that the Ministry had authorized the project. His announcement was soon followed by a report to the Deynekas by Marusev that RMHE Deputy Minister Kazantsev had accepted the CCCU invitation to lead a delegation of Soviet university and technical college presidents to Washington, DC in September.

### *Protocol of Intentions*

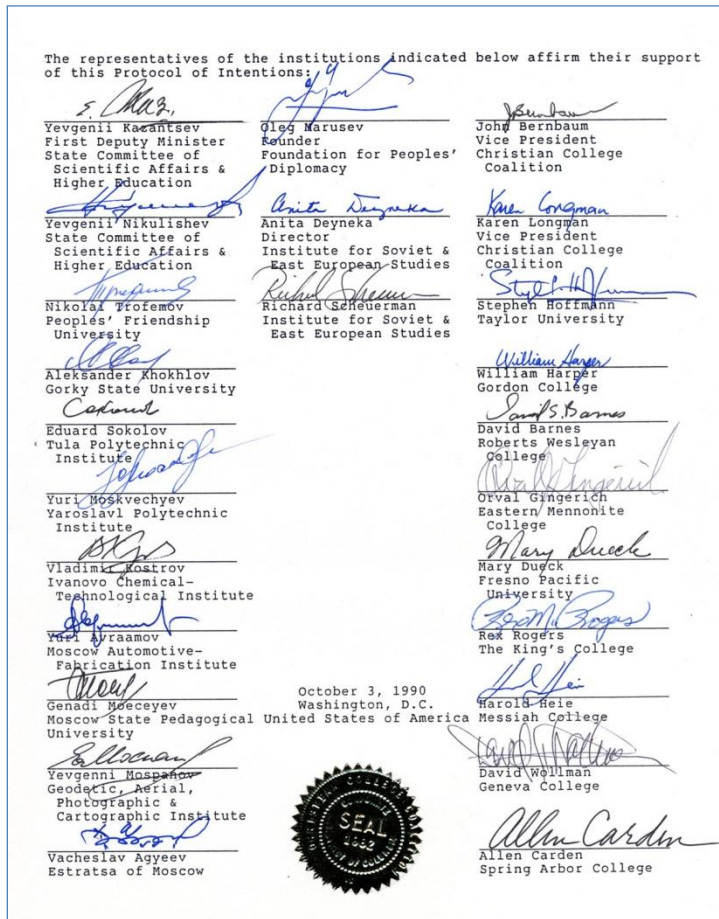
The Kazantsev delegation's ten-day visit to United States in September 1990 represented a turning point in relations between Russian educational officials and leaders of Christian higher education in the United States. The Soviet delegation consisted of sixteen officials representing the Ministry and seven institutions of higher learning in Moscow, Gorky, Tula, Yaroslavl, Ivanova, and Lvov. Augsburg and Bernbaum hosted the gathering at the Council's spacious headquarters on K Street near the Capitol Building.<sup>12</sup> In opening remarks to the assembled Council representatives, Kazantsev directly addressed his intentions for the trip. "We understand that [religion] has made great contributions to

our nation and to the world... We are finding enormous interest in the study of religion among our youth and seek your partnership in helping us rediscover our spiritual heritage." Dr. Alexander Khokhlov, Rector of Gorky (Nizhni Novgorod) State University and Supreme Soviet Deputy added, "The values which are affirmed by the Christian colleges are valuable to the Soviet Union, although they were lost over the years."<sup>13</sup>

Delegates were then taken on a three-day excursion to area CCCU schools including trips to Virginia's Eastern Mennonite College and Messiah College and Eastern College in Pennsylvania. At Eastern in St. David's, the Soviets met sociologist Dr. Tony Campolo who escorted the group to Philadelphia to witness firsthand a range of Christian outreach ministries to inner-city single mothers and at-risk youth. At Messiah, Minister Kazantsev, a nuclear physicist by profession, made an unscheduled visit to the science building where he encountered ninety-one-year-old Raymond Crist, professor of environmental science and former director of the Manhattan Project's Columbia University Group from 1945-46. Upon learning each other's backgrounds, the two men warmly embraced and while Kazantsev had used a Russian translator throughout his journey, the two men began communicating in scientific terms largely unintelligible to speakers of both languages. After several minutes, Dr. Crist poignantly observed, "When I think of the untold billions our nations have invested in weapons of mutual destruction, I rejoice that by the grace of God we should now devote our efforts to peace and the renewal of spiritual values."<sup>14</sup>

The Kazantsev RMHE delegation returned to Washington, DC and began work to formulate concrete plans for possible cooperative endeavors. Washington press reports carried news that week that the Supreme Soviet had voted overwhelmingly to "end the Bolshevik policy of atheistic education and state controls of religious institutions and permit organized religious instruction."<sup>15</sup>





1990 CCCU-RMHE Protocol of Intentions

After two long days of convivial discussions, including attendance at an evening performance of the National Symphony under the direction of renown émigré composer-conductor Mstislav Rostropovich, the parties unanimously agreed to five core objectives: student exchanges and foreign study opportunities, faculty exchanges and visits, instructional materials development and distribution, promoting Russian and English language programs, and joint humanitarian, scientific, and “other programs in areas of mutual interest.”<sup>16</sup>

Bernbaum credited the Deynekas for their vision of outreach to Russian educators that had led to confirmation of the ambitious agreement. Asked to summarize the significance of the negotiations, he responded, “This is truly one of those rare ‘moments of truth’ in a nation’s history when basic decisions are being made that will set the future course for millions of people. Our desire is to be witnesses of Jesus Christ to our Soviet friends and to help them restructure their educational system so that moral and spiritual values are integrated into their academic programs. The roots of Russian spirituality lie deep in their collective history and must be rediscovered. We also hope to challenge our own students to gain a vision for their lives that might include building bridges between our two cultures.”<sup>17</sup>

Kazantsev echoed Bernbaum’s remarks when asked about overtures to the Ministry by other organizations. “Few have approached our government about work in this area. Many in the West seem more interested in joint-ventures to make money than working for humanitarian reasons to spend money helping our nation and its youth at this critical time. The Deynekas have a genuine concern for our people and we look forward to working with them and the American Christian colleges in this new effort to help our young people rediscover their spiritual heritage. Such teaching is the true source of friendship among peoples and personal fulfillment.”<sup>18</sup>

The CCCU reciprocal visit to the Soviet Union led by Bernbaum and assisted by Deyneka associate Elaine Stahl took place in October 1990. The Deynekas traveled separately to Moscow at the same time to confer with Evangelical Christian-Baptist leaders as well as with Matskovsky and education officials. The American delegation representing eleven Council colleges was greeted in person at Moscow's Sheremetyevo Airport by Minister Kazantsev and then taken downtown to the University Hotel. Kazantsev briefed his guests on the "war of laws" between the Russian parliament and the All-Union Supreme Soviet that was escalating into open political battle.

Kazantsev, an ally of Yeltsin but with sympathy for Gorbachev's policy of perestroika, feared that the movement to republic secession might lead to bloodshed. He reported that the Supreme Soviet had just announced its refusal to recognize the sovereignty of the Russian Republic. An aide to Kazantsev also reported on the "great tragedy" of Father Menn's murder just days earlier by an axe-wielding assassin. Both men expressed hope that the country's present chaotic situation would not cast pallor over their shared agenda. The following day, the American delegation of members who had gathered in Washington, DC divided into two groups that departed on three-day tours of six technical institutes and universities in Tula, Yaroslavl, Stavropol, Ivanova, Nizhni Novgorod, and Leningrad.<sup>19</sup>

The Americans met with an especially warm reception in Nizhni Novgorod, a recently closed city of 1.4 million at the confluence of the Volga and Oka rivers in Russia's heartland. Rector Alexander Khokhlov headed one of the nation's preeminent universities and pledged personal and institutional support to establish exchanges with CCCU members and to host American professors of religious studies and business administration. Hundreds of students packed an auditorium to overflowing to hear the

delegates speak briefly on the purpose of their visit. In a brief question-and-answer time, the group was bombarded with questions about "life values," belief in God, and future relations between the US and USSR that made news on national television and was widely publicized in the Russian press.

Anita Deyneka appeared later in the week with Wheaton sociologist Ivan Fahs on one of the country's most popular evening television programs, "Good Evening Moscow." The broadcast was preceded by the story of a joint housing construction project for Chernobyl evacuees featuring Jimmy Carter with Habitat for Humanity and Russian Orthodox Church volunteers. Following the group's return to the US, Bernbaum reflected on the trip's significance: "Both Soviets and Americans have a great deal to learn from each other, and the newly signed protocols open the way for exciting programs for both students and faculty. Building bridges across cultures, especially culture that were 'at war' with other for decades, is a great step forward in building world peace. We're grateful that we can play a small role in these unique times in world history." Bernbaum moved to form an executive committee of CCCU Russian Initiative participants to explore possibilities for establishing a CCCU foreign study center in Russia.<sup>20</sup>

A detailed article on the ISEES-Matskovsky moral education "Ten Commandments Project" appeared in an October 1990 issue in the influential *Teachers Gazette* with a favorable editorial commentary by Academy of Pedagogical Sciences President Vasily Davydov.<sup>21</sup> Matskovsky also made arrangements to introduce members of the October CCCU delegation to Russia's preeminent educational futurist, Dr. Boris Guershunsky, director of the Academy's Theoretical Pedagogics Institute and author of nine books on teacher training and school reform. Guershunsky had carefully studied the recent journal article about cooperative East-West projects on educational renewal and informed his guests that

“this kind of moral and spiritual perspective would contribute significantly” to progressive change in Russia.

Following a lengthy meeting during which Guershunsky learned of the Council’s “Through the Eyes of Faith” college text series, he requested copies of the volumes on literature, history, psychology, and business for consideration in a cooperative publishing or distribution project. As the noted pedagogue rose to escort the group from his office, they turned to notice Guershunsky standing in front of a large color poster of Christ on the Cross suspended over the planet Earth. In a subsequent luncheon opened by one of the delegates with an invited prayer, tears welled up in the noted academician’s eyes and he whispered that it was the first time anyone had ever shared a prayer in his presence.<sup>22</sup>

Representatives of the American team met on October 25 with Vladimir Belyaev, Gorbachev’s appointed Chairman of the Soviet State Committee on Education, and Moscow Regional Education Committee Chair Luybov Keyzina in order to explain their intentions in person and request financial support on behalf of their Russian counterparts. Both officials knew of the initiative through the *Teachers Gazette* article and pledged their support. Belyaev informed the group of his meeting two days before with President Gorbachev at which they discussed the need to consider “new paradigms” for promoting the moral education of the nation’s youth. Belyaev was especially encouraged to learn of the group’s favorable meeting with Boris Guershunsky whose criticism of the Soviet education system he believed to be among the most insightful of the day. He supported participation in the project by both Guershunsky and Matskovsky and noted it was among the few Soviet-American ventures that facilitated a domestic partnership between the sometimes fractious academies of sciences and education.

Keyzina, a tenacious administrator who oversaw operations of 1200 schools for Moscow’s 1.5 million students, expressed particular interest in sharing perspectives on special education and orphan transition programs to better meet the needs of the city’s growing numbers of dispossessed youth. A similar relationship was arranged in Leningrad through the office of Red Guard Municipality Mayor Sergey Belyaev, a close associate of the city’s reform minded chief executive and Yeltsin rival Anatoli Sobchak. Belyaev also met CCCU representatives, personally thanked them for risking travel to the country at a time of heightened domestic strife, and offered use of a public building at which the organization’s Russian affiliate might be headquartered. He also arranged for a series of introductions between the group and other city officials and encouraged participation by local school officials at the proposed Russian-American Conference on Moral Education in Moscow.<sup>23</sup>

The Americans’ visit concluded on October 27 with a gala dinner hosted by Minister Kazantsev at the Rossiya Hotel adjacent to Red Square. Kazantsev asked John Bernbaum to open the gathering in prayer and following the meal concluding remarks were offered by both men. The dinner was also attended by Peter and Anita Deyneka with whom Kazantsev had developed a close personal friendship. He informed the missionary couple and Bernbaum of Yagodin’s decision permitting the distribution of the proposed Christian Education Library to schools of higher learning in the Russian Federation, including those most resilient to change—the teacher training institutes. Kazantsev further informed the Deynekas that the Russian Ministry of Education pledged to organize a national distribution campaign as an initial response to the recently signed “Protocol of Intentions” if funds could be procured in the West to purchase the books. The Deynekas and Bernbaum expressed confidence that the necessary support could be raised soon after their return to the US.<sup>24</sup>

*“If they offer open doors....”*

While the CCCU delegation was visiting Russian colleges and institutes, the Deynekas participated in the October 22-26, 1990 Congress on Evangelism held at the Ismailovo Hotel in a suburb of northeast Moscow. The couple had served on the Congress’s organizing committee since their appointment to a Lausanne closed country focus group at the International Congress of World Evangelism held the previous year in Manila. In this capacity, one of their responsibilities had been to facilitate relationships between the Moscow Congress’s organizers and Protestant church officials in Russia and Eastern Europe and Anita Deyneka participated in a session on women’s ministry.<sup>25</sup> The Moscow gathering also gave Rev. Deyneka an opportunity to privately discuss with Dr. Grigori Komendant, President of the Evangelical Christian-Baptist Union of Russia, and other Protestant leaders the recent overtures from the government ministries and academies to American Christian colleges and missions groups to establish exchange programs and publishing projects related to moral and spiritual renewal.

Russian believers had been greatly encouraged by Gorbachev’s reform policies and newly announced freedoms of speech and worship, but had good reason to be wary of official partnerships with the same agencies that had so long acted with hostility against all religious groups. Although realms of life and national experience separated Deyneka and Komendant, both leaders realized that Gorbachev protégés like Kazantsev and Kinelev represented the hope a new generation, were themselves at risk for initiating such dramatic changes, and genuinely sought foreign cooperation. Moreover, word that had reached the men that very week from CCCU representatives brought encouragement to act in good faith upon the recently drafted protocols. Political science professor William Harper of Gordon College, a veteran organizer of

educational exchanges for four decades, reported that he had “never met a more cordial, forthcoming and fundamentally decent group of people.... With the Soviets specifically seeking contacts with our kind of institutions, there is not time for stunted imagination and retreat to parochial seclusion. We talk a lot in our circles about ‘open doors’; this is one of ‘historic proportions.’”<sup>26</sup>

Komendant used similar imagery when asked by Deyneka about the propriety of Western Christians partnering with Soviet educators without direct involvement by local church members. “If they offer open doors that we cannot enter, you must walk through it for us,” Komendant replied. He then offered the biblical example of the Apostle Paul and quoted from I Corinthians 9:22: “I have become all things to all men that by all possible means I might save some.” The Deynekas had also often voiced to missionary colleagues and Western church audiences the distinctive aspects of ministry needs in Russia: understanding identity, offering hope, and building relationships. Fostering personal relationships they knew to be especially significant for Christian witness in the East, where opportunities to meet others and share the gospel whether in a formal office meeting or home visit invariably began with the Russian host sharing tea and sweets and exchanging information about family.

Such understandings were expressed in an article Rev. Deyneka later recommended to inquirers about ministry in the East in which missiologist Peter Lowman wrote, “The rational, sequential, and doctrinal are all indispensable; but we may well communicate better initially with story-telling and testimonies, with the symbolic, the intuitive, and the supernatural. Even more important, what is said needs to be clothed in relationships, clothed in time spend together, hence the value of anything that can resemble an evangelistic weekend away. And most of all, of course, we transcend our limited Western backgrounds by presenting the one whose revelation touches every human level, Jesus.”<sup>27</sup>

“Jesus said, ‘A certain man was going down from Jerusalem to Jericho, and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead.

...But a certain Samaritan, who on a journey, came upon him; and when he saw him, he felt compassion, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn, and took care of him.”

--Luke 10:30, 33-34



“Child and Goat”

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## Part Two: Churches, Colleges, and Collaborations

In the spring of 1991, Christian educators and longtime Deyneka associates Ray and Cindy LeClair relocated from Wheaton to Moscow to serve as missionary liaisons between ISEES and the CCCU, and leaders in public and nascent Christian education in Russia. They also formed close relationships with Komendant and other Protestant leaders of the Evangelical Christian-Baptist Union, Association of Pentecostal Churches, and the US-based Association for Christian Schools International (ACSI). The LeClairs' first task was to facilitate arrangements for the Soviet-American conference on moral education and to work out logistical details with RMHE officials for delivery and distribution of 3,000 Christian Literature Libraries they had requested. Many titles in the collection were Christian classics selected by Peter Deyneka and translated by Michael Morgulis.<sup>28</sup> The LeClairs found that dramatic political changes in the Baltic States had recently empowered officials throughout the USSR to decide matters without interference from bureaucrats in the Communist Party or at the All-Union level. Minister Kazantsev supplied them with a letter to be enclosed with each library parcel explaining their purpose and origin and introduced them to Fyodor Steplikov, the ministry's supervisor for the project.

The LeClairs and other Deyneka associates also met prominent Russian scholar and Russian Democratic Party founder Yuri Afanasyev whose USSR State Historical Archive Institute would serve as the clearinghouse for the nationwide distribution of the libraries. En route to the conference with Afanasyev, they passed boisterous groups of pro-democracy demonstrators waving the traditional blue and white colors of Old Russia. Although a national

March 1991 referendum to continue the USSR had recently passed overwhelmingly in Russia and the Central Asian republics, the five Baltic and Caucasus states and Moldova had refused to participate, and the measure failed in Ukraine. (The referendum in Russia also established the office of president to which Boris Yelstin was elected two months later.) Afanasyev warmly greeted the Americans but warned that the demonstrations increasingly evident throughout the city and nation might not long be tolerated by Communist Party hardliners.<sup>29</sup>

After confirming details of the library distribution plan, Afanasyev spoke of his hope for the creation of a liberal arts Russian Humanities University that would contain departments specializing in Orthodox, Catholic, Protestant, and Jewish history and theology. Although suspicious of the Russian Orthodox Church hierarchy due to its years of "manipulation by state authorities," Afanasyev expressed high regard for the church's "evangelical wing" as represented by such individuals as Alexander Menn. For this reason, he found the Deynekas' proposal for joint publishing endeavors of works by Menn to be of particular significance. Meetings earlier in the week with Russian Orthodox Publishing Center staff at the Novodivedichy Monastery indicated contrasts in religious perspectives. The church's publishing headquarters were located in the building that housed Afanasyev's institute prior to the Bolshevik Revolution. Chief Editor and Archpatriarch Innokentiy had suggested a collaborative publishing project with the Americans to produce a lavishly illustrated version of the 1499 St. Gennady Bible in Old Church Slavonic.<sup>30</sup>

In meetings at the Ministry of Higher Education the following afternoon, the Americans were received with special courtesies by ministers Kinelev and Kazantsev. They expressed similar resolve to establish a university guided by Christian values with Western assistance to renovate a former Orthodox monastery

located along the Moscow River and to shape the academic program. “We are in special need of Reformation thinking and history,” Kinelev explained. “Our people do not know Luther, Calvin, or these other great thinkers of that time. When our Marxists taught . . . , we heard only about the Peasants Revolt and how these uprisings were the first stirrings of the proletarian masses. Now we understand that such events were important but in some ways peripheral to the real significance of that time: the change in people’s thinking because of reformist religious teaching.”<sup>31</sup>

The Americans returned to the Historical Archive Institute on March 19 to deliver lectures on Christianity and to present Afanasyev and his faculty with the first of the libraries of Christian literature that had recently arrived via Pauls’s Bibel Mission in Gummersbach, Germany. Bernbaum also solicited CCCU institution libraries and faculty members to contribute remaindered and duplicate copies of academic books and journals on history, literature, and political science which resulted in the donation of thousands of works sought by the Archive Institute and RMHE affiliates.

### *A Crust of Bread*

The LeClairs established offices for Christian education initiatives at Matskovsky’s newly organized Center for Humanitarian Values which was located near a primary school in the Sevastopol district of south central Moscow. Over the next several years, the two-story brick structure became a half-way house for innumerable groups of Western visitors representing a wide range of mission interests who sought the LeClairs for services ranging from organizational registration and translations—both were fluent in Russian, to citywide transit and medical treatment. Through introductions by Matskovsky and Kazantsev, the indefatigable couple became acquainted with dozens of Moscow schoolteachers,

administrators, and *internat* (orphanage boarding school) staff in preparation for the inaugural Russian-American Conference on Moral Education held May 5-8, 1991 in the Sevastopol district.

As the US colleges signatory to the Washington, DC protocol were heavily involved in organizing faculty and student exchanges with their Soviet counterparts, Bernbaum invited other coalition members with exemplary education departments to participate in sending delegates to the conference. Anita Deyneka contacted former associates at her *alma mater*, Seattle Pacific University, and at Wenatchee Public Schools in central Washington, where she had once taught high school English, and encouraged them to organize the delegation.<sup>32</sup>

For these reasons the American team consisted of SPU professors of education Arthur Ellis and Jeff Fouts, Tony Bryant, and three other public school officials. The group was courteously welcomed in Moscow by an audience of some 300 Soviet educators representing elementary, secondary, and higher education who listened intently to presentations on the literature of C. S. Lewis and Nicholai Berdyaev, effective schooling practices in the US, and intervention programs for at-risk adolescents. Russian translators were provided by the US-Canada Institute and other agencies. (At least two were converted through the experience.)

At the end of the morning session that featured two American and two Russian lectures, the floor was opened by the Russian moderator to questions from the audience. After several minutes of polite inquiry, the director of one of the city’s largest Communist Party-affiliated Komsomol (Young Communist League) Clubs rose to passionately express her outrage that privileged Westerners might assume they had anything worthwhile to contribute to solving uniquely Soviet problems. The day’s session hastily adjourned on a clouded note and the visitors were escorted to nearby banquet hall for a formal dinner.

The Americans were seated in a row facing city officials and conference hosts. Amiable conversations began until the same woman who had confronted the delegates entered the dining room and sat in an open chair directly opposite Dr. Fouts. During the course of the meal, the customary round of toasts was offered, smiles reappeared, and the exchanges inevitably led down the rows to Fouts. He slowly rose, paused for several moments, and said, “This week celebrates a great holiday in your country—Victory Day, to mark the time we fought together as Allies in the Great Patriotic War. So I am going to tell you a story my father told me about that time on his deathbed last year.”

When Alla Tickhanova’s translation reached the word “deathbed,” an awkward hush descended upon the room. Fouts then quietly described an incident that had taken place in the final days of World War II as his father languished in a Nazi POW camp in eastern Germany. The guards had repeatedly threatened the prisoners’ lives and in the closing weeks of the war they became severely malnourished. Rumors soon spread throughout the camp that the Red Army was rapidly approaching and one guard informed the captives that their treatment from the Soviets would be far more brutal than from the Germans. He offered to kill any prisoners to spare them further misery.

One morning the captives awoke to the sound of tanks approaching from the east and went outside their barracks to find that the guards had fled. Few of the men had strength enough to attempt escape. Eventually the lead tank rumbled up to the prison’s front gate, paused momentarily, and then roared through to flatten the barrier. Red Army soldiers immediately flooded the compound and one found the elder Fouts lying on the stoop of a building, too weak to move any farther. The soldier carried a rifle and the two men looked at each other. The Russian reached inside his coat to pull out what Fouts thought surely was a pistol to finish him off. Instead, the

man then smiled and drew out a crust of bread. “Moments before he died,” Fouts concluded, “my father asked me to someday do something good for the Russian people, and I came to return the favor.”

The utter silence following Fouts’s words was abruptly broken as Lyubov Petrovna, the confrontational Komsomol official, immediately stood and struggled emotionally to say she had been among the young women of Moscow who had taken up arms against the Nazi invaders. That she had now met someone whose family had so suffered on behalf of her and the Russian people was a special honor. She hurried around the long tables, heartily embraced the American, and pledged her full support to the program organizers’ intentions. The incident transformed the spirit of the symposium and attendance at the following day’s sessions outgrew the capacity of the spacious auditorium.<sup>33</sup>

Minister Kazantsev and other officials from the ministries of education and Academy of Sciences participated in the proceedings and on May 8 the American and Russian team met separately with Vladimir Yegorev, President Gorbachev’s Chief Advisor on Cultural and Educational Affairs. Yegorev expressed the administration’s support for the conference and exchange initiatives and also expressed hope that groups of American teachers of English might come to work in Soviet colleges and schools. He also spoke about the present “difficult period” President Gorbachev was experiencing due to the prospect of withdrawal from the USSR by the Baltic States.

The final day of the May conference featured a presentation by Academician Guershunsky on the need for moral renewal in Soviet society in which he called on conference leaders to take concrete steps to perpetuate cooperative endeavors. “There is a need to radically revise the attitude... to international contacts, to establish and drastically extend multilateral and bilateral ties with foreign



scholars and to take part in joint research projects. The narrow critical analysis of foreign pedagogics should give way to a constructive examination of channels of international cooperation in education.” Guershunsky also challenged his listeners to join together with academicians in unprecedented collaborative efforts to establish new educational settings long forbidden or restricted under the Soviet period. In place of schools that until 1990 had promoted a rigorous atheism, he called for the creation of private colleges, international pilot schools, lyceums, and even Sunday schools.<sup>34</sup>

The Americans also met during the week of the conference with Russian Minister of Public Education Edward Dneprov who pleaded for technical assistance for comprehensive secondary revisions of humanities, health, and economics curricula. (A similar proposal communicated a month later by Dneprov to the US Information Agency for books on political science and economics was later denied without explanation.) Dneprov also informed Sevastopol District Education Director and conference sponsor Galena Venedictova that he would approve future meetings between professors from Seattle Pacific University and other CCCU schools. At this time the Americans were also presented with an extraordinary appeal from Alexander Plugatar, chief of economic planning for the education ministry. The two-page document called upon the “citizens, politicians, businessmen, and organizations of the United States of America” for assistance since “Russia now goes through complex and stormy times caused by deep political and economic reforms” complicated by the nation’s long “distortion and separation from world civilization” during the Communist period.

Vast numbers of dispossessed youth persisted throughout the Soviet era because of war and social dislocation, and the Ministry of Education maintained a vast national network of *internat* boarding schools. In the early 1990s, approximately one million youth resided in such settings who were threatened with severe shortages of food,

clothing, and medicine. With declarations of independence by the Baltic republics in September 1991 followed by Ukraine on December 1, the Soviet Union would officially cease to exist on December 25, 1991.

President Yeltsin abolished price controls in January and subsequent economic dislocations in the transition to a market economy seriously threatened availability of basic goods and services to ministry schools and children’s hospitals. Education Ministry officials reported that conditions were especially severe in the Russian Far East given the logistical challenges of sending aid from European relief agencies. The crisis threatened to undo Russia’s nascent democracy, and the Americans attending the conference pledged their willingness to share news of the need with government officials and their school constituencies in the States.<sup>35</sup>

### *Textbook publishing*

Summary remarks closing the historic gathering were given by Dr. Alexander Abramov, an individual who would come to play a key role in educational reform efforts under Dneprov. Abramov offered sober analysis of deteriorating political and economic conditions throughout the country and the impact these events were having on the education system. His thesis was that only the prospect of a spiritual and moral transformation could reverse the destructive conditions caused by decades of communist oppression. The audience, which had grown restive hearing the platitudes offered by two previous Soviet academicians, listened raptly to the Abramov quiet eloquence. “Here we are like Moses in the wilderness,” he said, “but we do not have forty years to find deliverance.”

Moments after receiving an ovation, Abramov approached the Americans and shared that he was an Orthodox believer who had been following the conference proceedings with special interest. He reiterated Yegorev’s remarks about threats to progressive change in

Russia from “dark forces” within the Communist Party and state security apparatus that strongly opposed Gorbachev and Yelstin and threatened to overthrow them. Abramov then told of his decision regarding the most significant step he could take in these days of openness to promote the spiritual transformation of the country through its youth: provide as many secondary students and teachers as possible with the Gospel of Mark as a “literature textbook,” a biblical “Proverbs and Parables” reader, and other works by Christian authors like Alexander Menn, with whom he had met only four days before the celebrated priest’s brutal murder.<sup>36</sup>



Alexander Abramov, Richard Scheuerman, and Peter Deyneka

Abramov’s immediate goal was to print and distribute 500,000 copies of each title and was prepared to begin as soon as possible if at least \$100,000 in initial funding from the West could be procured. Abramov’s plea was communicated that week to Peter Deyneka, who was in Moscow at that time for meetings with Protestant church leaders. Deyneka arranged to meet with Abramov shortly before his return to the States and pledged his support to the ambitious undertaking. Days later Deyneka boarded a return flight to

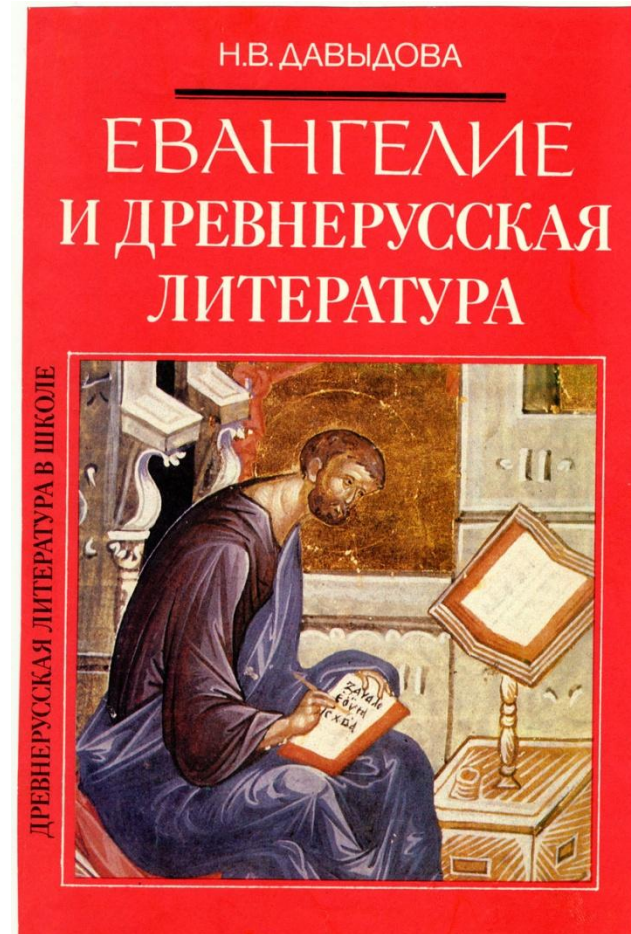
the US and found himself seated next to Vancouver, BC businessman Garth Hunt, president of the International Bible Society of Canada. Deyneka shared Abramov’s ideas with Hunt who told Deyneka his organization had been seeking opportunities to publish Bibles and other Christian literature in Russia rather than continuing the usual practice of printing books in North America and Europe for shipment abroad.

Following subsequent meetings with Hunt’s board of directors and communication between Deyneka and Abramov, the Canadian group pledged the entire amount. Within weeks of Abramov’s initial proposal for the venture, the funds were transferred to the Institute for the Development of Educational Systems. A half-million copies of the complete Gospel of Mark, which appeared with short stories by Dostoevsky and Tolstoy in *The Gospel and Sacred Russian Literature*, was published in March 1992. Other titles in the multi-volume series appeared later in the year including *Proverbs and Parables* and Father Menn’s *Son of Man*.<sup>37</sup>

Peter Deyneka presented his “Tell, Sharing, Doing” address to mission board members, students, and staff in the spring of 1991 in order to express the biblical basis, dire need, and unprecedented opportunity across the Soviet Union for holistic ministry. After recounting the Old and New Testament examples of anonymous witness and care-giving for Russia’s “new day,” he also spoke of continued constraints to ministry experienced by the national church. After decades of hostile suppression in which believers had been denied opportunities for higher education and public service, participation of church leaders in these realms remained limited in spite of new-found freedoms emerging across the country. Deyneka shared that for this reason he had sought the counsel of Evangelical Christian-Baptist Union President Komendant only to be challenged by him to “walk through” the “open doors we cannot enter.”

While inspiring to many of his co-workers, Deyneka found mixed response from some staff and board members regarding the prospect of new ministry initiatives to Soviet political and educational officials, and to other Christian denominations and confessions. Rather than limit the scope of service and in accordance with his convictions regarding holistic biblical outreach, Deyneka organized a separate mission in September 1991, Peter Deyneka Russian Ministries, in cooperation with several longtime missionary associates. The new organization's Eastern Europe affiliate, headquartered in Moscow, was named the *Assosiatziya Dukhovnoye Vozrozhdeneya* (Association for Spiritual Renewal), and soon grew to include several dozen ministry centers in Russia, Ukraine, Belarus, and Moldova.<sup>38</sup>

The Deynekas encouraged plans to expand exchanges and the moral education conferences, and Coalition school representatives presented during September in Moscow and St. Petersburg. They also facilitated a November meeting in Moscow between ACSI International Programs Director Phil Renicks and the LeClairs. Their discussion would lead to the LeClairs' affiliation with ACSI one year later and subsequent organization by the end of the decade of over 100 elementary and secondary Christian schools in Russia, Ukraine, Moldova, and Belarus. John Bernbaum also journeyed to Russia in late 1991 on sabbatical from CCCU as a Visiting Scholar at Nizhni Novgorod State University to teach a ten-week course on "Democracy and Moral Values." Readings for the class included such works as *The Federalist Papers*, de Tocqueville's *Democracy in America*, and contemporary documents. At the same time, Bernbaum's wife, Marge, served as visiting professor and taught "The Life of Jesus" for the Department of History and Religion.



Cover proof from *The Gospel and Sacred Literature* (1991)

The Bernbaums' time on the Volga also coincided with a visit to NNSU by Professor Kent Hill, now executive director of the US Institute for Democracy and Religion, who had recently moved to Russia with his family. All three participated in a weeklong seminar on "Education, Christianity, and Social Change" held at the university in May that was attended by overwhelming numbers of students and professors. The Bernbaums then returned to the US and organized a meeting of the "CCCU Russia Initiative Strategy Council" the following September to facilitate an expansion of the Council's exchange programs with member schools. The group also considered establishment of a CCCU foreign study center in Russia based on the 1990 joint "Protocol of Intentions" and the organization's successful models operating in other countries. The Council's perseverance laid the foundation for the Russia-American Christian University, Russia's first state accredited interdenominational institution of higher learning, which opened in Moscow five years later.<sup>39</sup>

### *Praying with the KGB*

Peter and Anita Deyneka visited the Pacific Northwest in August 1991 to raise support for the new undertakings and were in Anita Deyneka's tiny hometown of Plain, Washington on Sunday, August 19. After speaking at church that evening, they heard a radio announcement about the coup underway against Gorbachev led by Communist Party hardliners including Defense Minister Gennady Yanayev and Vice-President Dmitry Yazov. As Afanasyev and Abramov had earlier warned mission workers, Gorbachev's failure to reign in the breakaway Baltic republics had launched clandestine plans among Communist Party hardliners to overthrow him and turn the clock back from democratic reform to authoritarian repression. While the dramatic events of the August coup played out before a world audience, observers worldwide witnessed how the convictions

of a small group of democratic defenders expressed the aspirations of many to confront the corrupt remnants of the communist system.

Yanayev, who declared himself president of the country, depended on military commanders throughout the Moscow region to execute his orders, but was informed by his chief of political administration, Air Force Colonel Nikolai Stolyarov, that neither he nor area field commanders would obey the plotters' commands. Stolyarov also informed coup leaders that Mstislav Rostropovich and other prominent advocates of democracy were forming to protect the Russian Parliament Building from any attack and that he would support them.

Among the most prominent "White House" defenders were unarmed dissident priests including Father Borisov and Gleb Yakunin. Stolyarov then flew to the Crimea, where Gorbachev had been vacationing, and arranged for his safe return to Moscow where Yanayev and other coup leaders were deposed on August 21. In return for his service, Gorbachev promoted Stolyarov to the rank of major general and named him vice-chairman of the KGB in order to reform the Soviets' dreaded intelligence service. Historian and Librarian of Congress James Billington, present in Moscow during the coup, characterized the events he witnessed as a "miracle" and "transfiguration" in which lay Christians and religious leaders played a significant role.<sup>40</sup>

Among Stolyarov's first acts was to help organize a national "Day for Remembering Victims of Repression" on October 30, 1991. In connection with this event he hosted a delegation of Western religious leaders invited by the Supreme Soviet to meet with USSR President Gorbachev, Russian President Boris Yeltsin, and government leaders like Stolyarov. "In the difficult, often agonizing transitional period that our country is experiencing," the invitation read, "...spiritual and moral values acquire a great, if not paramount significance.... We know the role which your Christian organizations

are playing as you follow the great words of Christ, 'Faith without works is dead.' You are able to assist in the social development of a country and you are able to establish friendly relations with other countries, including the Soviet Union. All of this has caused us to address you with words of brotherhood and cooperation." The US "Christian Bridge" delegation was led by Peter and Anita Deyneka, Michael Morgulis, and Rev. Alex Leonovich. Other participants included John Bernbaum, Kent Hill, Philip Yancey, Editor-at-Large of *Christianity Today*, and a dozen other American evangelical leaders. One of the group's first meetings was with Stolyarov at KGB headquarters adjacent to infamous Lubyanka prison.



The Deynekas with Gorbachev at the Kremlin

The stocky reformer opened the meeting with a reference to the recent historic events in the city: "We realize that too often we've been negligent in accepting those of the Christian faith. August 1991 shows us what can happen. But political questions cannot be decided

until there is sincere repentance, a return to faith by the people. That is the cross I must bear. ... In the study of scientific atheism, there was the idea that religion divides people. Now we see the opposite: love for God can only unite. Someone we must put together the missionary role—absolutely critical for us now—and also learn from Marx that man can't appreciate life if he is hungry." Stolyarov spoke further of repentance by referring to the controversial Tengiz Abuladze film by that name detailing the KGB's war against religion under Stalin during which 42,000 priests were killed. The movie closes with a poignant scene in which a man informs a peasant woman asking for directions to a church that she is in the wrong place. She replies, "What good is a road that doesn't lead to a church?"<sup>41</sup>

Following several days of meetings with other government officials in Moscow and representatives of the Russian Orthodox Church at Zagorsk Monastery, President Gorbachev hosted the American delegation at an elegant morning reception inside the Kremlin. After initial introductions, the Soviet leader offered thanks for their efforts to build a spiritual bridge between both nations, and confessed his "worries" about deteriorating conditions throughout the country. "We are in a crisis, including a spiritual crisis, as the country undergoes so many changes so quickly. Civil strife and divisions are springing up everywhere. In the past change in my country has come with a circle of blood; now we are trying to bring about change democratically." Gorbachev expressed his belief in atheism, but also "profound respect" for the beliefs of his guests. "This time, more than ever before," he continued, "we need support from our partners, and I value solidarity with religion. ... We welcome your help, especially when it is accompanied by deeds." He closed by restating the words of James 2:20: "'Faith without deeds is dead.'"<sup>42</sup>

The Americans pledged to “carry back a message” to American Christians, “and to do our best to direct aid to the Soviet Union—both spiritual and material.” During the same week, Patriarch Aleksy, Russian Protestant leaders, and the Deynekas attended meetings in Moscow to commemorate the reopening of the ecumenical Russian Bible Society—an endeavor encouraged by the late Father Menn. Learning of its mission to print and distribute Bibles but need for financial support, General Stolyarov contacted the Deynekas for assistance to provide New Testaments to members of the Russian armed forces. The missionary couple arranged for meetings between Stolyarov’s representatives and officials of the International Bible Society in Canada and the United States who funded the first press run of 100,000 Soldier’s Bibles in 1992. Stolyarov’s efforts also significantly contributed to the reemergence of the Russian Armed Forces Chaplaincy program, which had not functioned since the First World War.

Stolyarov met again with the Deynekas and Morgulis in February 1992 when the three Americans were guests of the Gorbachev Foundation, an organization publically committed to solving global economic and social problems, and to “cultural and spiritual development.” During the reception, Anita Deyneka sat next to Raisa Gorbachev, who spoke defensively of her husband’s leadership and the belief she held that he would have been able to reform the communist system and preserve human rights. She told of the recent coup attempt against her husband and muttered, “He is not Jesus Christ, but he had his Judases.”

At the same time, Stolyarov informed the Deynekas of the potential for dangerous social and political instability in the wake of thousands of returning servicemen from recently decommissioned Russian military units that had been serving in Warsaw Pact nations. Formal dissolution of the Soviet dominated Eastern Bloc alliance the previous July had contributed to high unemployment and widespread

dissatisfaction among veterans who were unable to adequately provide for their families. “The situation is critical,” he observed, “but there is hope and positive change; the first steps have been taken on the long road back to the civilized world,” but specifically cited problems with lack of housing, provisions, and “the absence of hope for the future” for thousands of men and women armed and trained in the use of modern weapons.

Three million people were unemployed in Russia by late 1991 and retirees were attempting to subsist on monthly pensions averaging 250 rubles when the official exchange rate rendered a ruble worth about one US cent. Moreover, the 1991 Russian grain harvest was 30% below expectations, and the social fabric of a nation with 27,000 nuclear weapons seemed to be careening into the darkness. Stolyarov noted that Secretary of State James Baker had convened an international conference the previous month to avert catastrophe in Russia, but the aid pledged by the US and coalition of NATO members and Asian allies would take weeks or even months to arrive. The general ended by reminding his foreign friends of the words of Ivan in Dostoevsky’s *The Brothers Karamazov*, “. . .that there is nothing in this world worth the tears of a child.”<sup>43</sup>

### *Operation KareLift*

To facilitate humanitarian work in the Russian Far East in response to government special appeals for aid to *internat* boarding schools for orphans and children’s hospitals in that region, Deyneka Russian Ministries operated a field office in Washington State in late 1991. With Stolyarov’s request for assistance to military families in Western Russia, this branch of the mission simultaneously undertook to provide returning servicemen in the Kaluga district with crop and garden seed and medical supplies. PDRM staff contacted commodity producers throughout the Pacific Northwest and received an outpouring of goodwill from residents who sought to intervene on

behalf of their former Cold War adversaries. The Deynekas reached out to Arthur Ellis at Seattle Pacific University who was then organizing the SPU International Center for Curriculum Studies to provide a forum and funding to continue the CCCU Russian-American Conference Series on Moral Education. Ellis had recently returned from Russia where he organized the second conference in Moscow under the aegis of the RMHE and Matskovsky's center, and was making plans to expand the work with a third round of conferences in Moscow and Kiev.

The meetings were lauded by Ellis's Russian counterparts for the balanced presentation of various viewpoints on pedagogy and the organizers' cooperative efforts to promote civil discourse about educational methods to promote democratic governance, tolerance of minority views, and religious liberty. Ellis procured support through Seattle philanthropist Richard Spady and others to bring notable Russian academicians to the United States including Boris Guershunsky and Ernest Grigorian where they taught and conducted research at SPU and other CCCU schools. Ellis and his Russian colleagues then organized annual cadres of recent graduates from Seattle Pacific University and CCCU institutions in the US and from Canada to teach English and other subjects in Moscow *internat* and municipal schools. For his civic and scholarly contributions, Ellis was subsequently made a corresponding member of the Russian Academy of Education and received an honorary doctorate of letters from the University of the Academy of Education in Moscow.<sup>44</sup>

Ellis had witnessed firsthand the deteriorating situation of the Russian populace and recurrently sought means to materially assist students and teachers, especially those living and working at Moscow's and St. Petersburg's many *internaty* where conditions had grown increasingly desperate. He had longtime associations with Seattle-based Crista Ministries, a multi-faceted Christian education and humanitarian enterprise that operated World Concern. Ellis's

liaison between Deyneka Ministries and World Concern led to a work with Stolyarov and his associate, Major General Victor Andreev of the Russian Military Reserve Association, to procure eighteen tons of crop and vegetable seed from Northwest growers for transport to the Kaluga region where significant numbers of discharged soldiers were allowed to settle on former collective farms. Valued at more than one million dollars, the shipment was among the first transportation projects successfully undertaken by the US State Department's Fund for Democracy and Development and touted as a model for secure and effective delivery.<sup>45</sup>

Deyneka mission staff in cooperation with CCCU affiliates and Russian education and social service agencies sought similar means at this time to direct humanitarian aid to boarding schools and children's hospitals in the major cities of the Russian Far East including Vladivostok, Khabarovsk, Ussirisk, and Yuzhno-Sakhalinsk. Since the US State Department did not prioritize funds for trans-Pacific delivery to Russia, transportation expense represented a significant initial stumbling block to these efforts. For this reason, the Deynekas reached out to longtime mission and Seattle Pacific University supporter Bruce Kennedy, who had recently retired as president and CEO of Alaska Air Group, and whose daughter, Karin, had worked for Deyneka Ministries. Kennedy had personally directed Alaska's 1988 inauguration of the first regular flights by an American carrier to the Russia cities of Magadan, Providenya, and Khabarovsk. He privately confessed these had been "more of a humanitarian than business endeavor" in order to foster better relations between both countries.

Although Kennedy explained that the cost of air cargo for delivering relief supplies would be prohibitive, he advised contacting Washington Secretary of State Ralph Munro, whom he had recently accompanied on a state trade and goodwill visit to Sakhalin Island. Munro had extensive experience in Russia since leading a "People to

People” group of Northwest business and community leaders to Russia and Ukraine in 1984, and had recently conferred in Moscow with officials of Yeltsin’s administration on election reform in Russia. Like Ellis, Munro and Kennedy had witnessed the plight of the Russian populace in the difficult time of transition to democratic systems and a market economy. Upon learning of the Deynekas’ interest in providing assistance, Munro quipped, “Anything you can get to a West Coast port I’ll get over there if I have to take it over on my back!” The pledge would be often invoked by mission staff in the coming weeks.<sup>46</sup>



The Deynekas with Ralph Munro and Richard and Lois Scheuerman (1992)

A non-profit relief campaign christened “Operation KareLift” was launched in January 1992 involving a partnership among Deyneka Russian Ministries, the Office of Washington State Secretary of State, and Northwest educators and students. Commodity cooperative members from Northwest wheat, barley,

pea, lentil, and other producers donated seventy-seven tons of dry measure and dehydrated food products packaged as nutritional soup mixes, flour, and in bulk. Washington and Alaskan Rotarians packed an additional twelve tons as food parcels for families in greatest need. Other private donors contributed forty tons of clothing and substantial amounts of medical supplies for total deliveries exceeding 250 tons by the end of March. In order to transport the cargo, Munro and his deputy, Michelle Burkheimer, successfully solicited support from the Russian-American joint venture Far East Shipping Company which operated KareLift-bearing vessels departing the ports of Astoria, Gray’s Harbor, Tacoma, Seattle, and Vancouver, BC.<sup>47</sup>

The generous outpouring of assistance coupled with reports of dire needs in the Russian Far East prompted Munro and Senator Slade Gorton to request White House permission for military airlift flights from Washington State to Khabarovsk. These were personally authorized by President Bush in late February 1992 using a C-130 Hercules cargo plane based at McChord Air Force Base near Tacoma—the first time American military aircraft had landed on Russian territory since World War II. Shipments of all commodities and medical supplies were accompanied in the Russian Far East by Deyneka Ministries staff and distributed to boarding schools and children’s hospitals by the unlikely combination of members from two institutions determined by officials in both countries to be the most reliable—Russian army personnel and interdenominational Merciful Samaritan Mission workers under the supervision of Pastor Alexander Drozhdov and FEBC Russia director Rudi Wiens.

Russian and American reporters extensively covered the campaign in articles featured in *Izvestia*, *The Seattle Times*, and *Spokesman-Review*. Although the total volume of relief was a fraction of that pledged by the US government, the project was of special symbolic value to a Russian government beleaguered across



its vast territory by mounting civil unrest. Almost all other Western aid at the time was being directed to European Russia while KareLift focused on the hardest hit areas in the Russian Far East. Moreover, the work was almost entirely undertaken by a partnership of private donors and volunteers with state officials, school administrators, and Deyneka Russian Ministry contacts in the US and Russia. In tribute to these efforts at a meeting with Russian Ambassador Vladimir Lukin, the mission received special recognition “for extraordinary contributions to provide humanitarian aid to the people of the Russia during the winter of 1992.”<sup>48</sup>

In June 1992, Boris Yeltsin was invited by President Bush to Washington, DC and addressed a joint session of the US Congress at which he received thirteen ovations. He announced that “the idol of communism, which spread social strife, enmity, and unparalleled brutality everywhere, which instilled fear in humanity, has collapsed.” Yeltsin expressed special thanks for American efforts to relieve Russia’s economic crisis, and offered explicit quid pro quo for his continued support of US foreign policy objectives in financial aid to avoid “new trillions of dollars for the arms race” should democracy fail in Russia. The moment marked the firmest pro-Western foreign policy statement made in recent history, and was accompanied by the Russian president’s announcement that Russia had already begun to unilaterally dismantle SS-18 intercontinental ballistic missiles.

Such auspicious moves in the international political arena prompted new opportunities to establish forums for educators and ministry workers interested in Eastern Europe and Russia. Wheaton’s Mark Elliot met in June with the Deynekas, Peter Kuzmic, director of the Evangelical Theological Seminary in Osijek, Croatia, and others regarding plans to publish what became the *East-West Church and Ministry Report*. This scholarly publication, launched in early 1993, provided valuable case studies of effective outreach,

information on the interface of Orthodox and Protestant theology and practice, and demographics on Russian social, educational, and religious topics.<sup>49</sup>



Operation KareLift Supplies in Khabarovsk

President Yeltsin journeyed to the United States a second time in September 1994 to address the United Nations and for the summit meeting with President Clinton. Yeltsin had surprised White House officials just days prior to his visit with a request to visit Seattle in spite of myriad invitations from other larger Eastern cities. On the morning of September 29, Yeltsin’s Ilyushin jetliner emblazoned with Russia’s new double-headed Eagle insignia landed in Everett and he was taken to Seattle to attend a luncheon in his honor at the Westin Hotel hosted by US Commerce Secretary Ron Brown, Washington Governor Mike Lowry, and Ralph Munro. “He threw away his prepared speech,” Lowry observed, and spoke extemporaneously to the enthusiastic crowd of 800 invited guests.

The Russian president sought to encourage investment by American and Russian entrepreneurs in Russia as a secure place of political stability, and thanked his listeners for their special role in contributing to progressive civic change. “We have a real opportunity to foster friendship and democracy, a real chance to help make the world a better place,” Yeltsin observed, and then referenced the uncommon mission recently undertaken by the region’s citizenry: “Your willingness to help in our hour of need was a major factor in my decision to normalize relations between our two countries.”<sup>50</sup>

Yeltsin and Russia’s US Ambassador Vladimir Lukin then met with representatives of Operation Karelift and the CCCU’s Russia Initiative to offer thanks for their partnerships to improve relations between both countries. The encounter provided an opportunity for an aid worker to retell an incident that had taken place when the first shipment of KareLift supplies was unloaded at the port of Vladivostok. A group of burly stevedores clad in wool coats and black stocking hats had labored throughout the morning to hoist pallets laden with foodstuffs out of the hold of the Russian ship *Pestova*.

American supervisors kept an uneasy distance as the proud workmen transported load after load from the vessel to railroad cars along the dock. No conversation passed between the two parties until an American found himself sitting near the stoic leader of the dockworkers who had taken a break on a mountain of burlap sacks filled with lentils. The two maintained an awkward silence for some moments until the Russian pointed skyward to a large bird circling high above the ship. “In Russian folklore this bird’s appearance is a good omen,” he said with a smile, and then ruefully added, “You know, we should have been friends all these years.”<sup>51</sup>

### *Conclusion*

When asked to characterize the significance of the various aspects of the CCCU Russia Initiative since its inception in 1990, Dr. Anita Deyneka wrote of the distinct challenges and opportunities of service in the former USSR. “Contributions to long-term progressive change through Western contacts can only be developed by fostering personal relationships of trust and consequence that endure through the changing winds of international politics. The efforts of persons like John Bernbaum, Arthur Ellis, Kent Hill, and other participants in CCCU endeavors bore fruit because they sought to forge friendships and understand Russian culture.” She cited their familiarity with Russia’s classical writers and poets, Orthodoxy, and regard for the complexities of the Russian personality”; and profound appreciation for its peoples’ historical and cultural contributions to Western and especially American society. Given these perspectives, “. . .the Russia Initiative has been experienced on both sides of the globe as a full partnership of substantial mutual benefit.” In this way, the next generation of Russian educators has been introduced to the Christian faith and new ideas about citizenship, while Americans have learned the relevance of Vygotsky’s reflective practice and about Tolstoy’s Peasant School pedagogy.<sup>52</sup>

Russian Christian scholar Alexander Melnichuk characterizes a distinctive aspect of the CCCU Russia Initiative and the Deynekas’ diverse ministries as examples of “biblical dialogue.” He notes that Russia and other former republics of the Soviet Union were inundated in the 1990s with Western missionaries, teachers, and businessmen who generally came with good intentions. “Too often, however,” he observes, “they came with confidence in their message but indifference to our society and its context. And someone’s monologue is not biblical dialogue.” Melnichuk cites the New Testament example of respectful exchange in the relationships

between Peter and Cornelius, Philip and the Ethiopian eunuch, and Paul with the Athenians. Believers in each case “first listened to others’ needs” and, in the case of Paul, sought “to understand prevailing philosophies and the national culture” in order to be more effective and considerate servants. Moreover, they often pledged themselves to long-term, sustaining associations with their hosts.<sup>53</sup>



Sergey Rakhuba and Co-workers at Beslan

Evidence of such associations has also been evident in more tangible ways. In the wake of the 9/11 terrorist disaster, not only was Vladimir Putin’s call offering assistance to President Bush the first one from a foreign power, but numerous Russian scholars and teachers immediately contacted their American counterparts with words of solidarity and encouragement. Three years later when Chechen terrorists killed over 300 children and other hostages in the Beslan School Massacre, SPU’s Arthur Ellis was just days away from convening the school’s annual Conference on Citizenship Education, successor to the series he had helped launch a decade earlier in Russia. The crisis precluded attendance by delegates from

Russia, but others from China, Nigeria, England, and the US participated.

The disturbing photograph of a bullet-riddled school hallway in Beslan prompted a proposal by conference participants to raise funds to provide a backpack of school supplies for each of some 900 hostage survivors. To facilitate reliable distribution, Ellis and his colleagues contacted Anita Deyneka and ASR president Sergey Rakhuba regarding the idea and learned of efforts underway to establish a trauma crisis counseling center in Beslan. They encouraged the educators’ campaign which was undertaken in cooperation with both organizations as the “Backpacks of Blessings” project. Within weeks the initial appeal was oversubscribed and ultimately provided 5,000 backpacks to children in areas of North Ossetia most affected by the tragedy.<sup>54</sup>



Anita Deyneka and Education Ministry Recipients in Ukraine

Missionary author Paul Semenchuk laments Westerners who “triumphantly invade Russia without any preparation, not having read one Russian book, not even one book about Russia.” Cultural relevance takes time and dedication, acquired by individual and societal “caring, curiosity, observation, scrutiny, questioning, [and] association.” Qualities such as these evident in the life of CCCU Russia Initiative participants spawned a range of mutually beneficial humanitarian and educational endeavors since the inception of the project in spite of recurrent political, religious, and economic challenges. “Work like this demonstrates the possibilities that can emerge from risking new friendships,” observes Michael Beralauva, president of Moscow’s University of the Russian Academy of Education, “and holds the promise of still greater things to come.”<sup>55</sup>

## Endnotes

### Abbreviations

CGCS/SPU	Center for Global Curriculum Studies, School of Education, Seattle Pacific University, Seattle, Washington
DGP/ADV	<i>Delo Gosudarstvennogo Protocola,</i> <i>Assotsiatsiya Dukhovnoye Vozrozhdeniye</i> (Government Protocol File, Association of Spiritual Renewal), Moscow Russia
EMF/PDRM	Education Ministries File, Peter Deyneka Russian Ministries, Carol Stream, Illinois
OOS/ADV	<i>Otdel Obrazovatel'nykh Sluzhenii,</i> <i>Associatsiya Dukhovnoye Vozrozhdeniye</i> (Department of Educational Ministries, Association for Spiritual Renewal), Moscow, Russia
PADC/WCA	Peter and Anita Deyneka Collection, Wheaton College Archives and Special Collections, Wheaton, Illinois

<sup>1</sup>Peter Deyneka, Jr., oral history, Wheaton, Illinois, December 13, 1987; Peter and Anita Deyneka Collection, File T1, Billy Graham Center Archives, Wheaton, Illinois.

<sup>2</sup>Gorbachev relates his perspective on the “erosion of moral values” in the USSR during the 1980s in *Perestroika: New Thinking for Our Country and the World* (New York: Harper & Row, 1987). Informative studies on the emergence of *glasnost* include Roy Medvedev and Giuletto Chiesa, *Time of Change: An Insider's View of Russia's Transformation* (New York: Random House, 1989); Alec Nove, *Glasnost in Action: Cultural Renaissance in Russia* (Boston: Unwin Hyman, 1989); and Jack F. Matlock, Jr., *Autopsy on an Empire* (New York: Random House, 1995).

<sup>3</sup>Anita Deyneka, “USSR Trip Report,” Box 6, File 2, September 1989, Peter and Anita Deyneka Collection, Wheaton College Archives and Special Collections, Wheaton, Illinois, PADC/WCA.

<sup>4</sup>“Khristianstvo,” *Russkaia Mysl*, No. 3850, October 19, 1990; James Billington, *Russia Transformed: Breakthrough to Hope, August 1991* (New York: The Free Press, 1992).

<sup>5</sup>Alexander Semchenko to Peter Deyneka, July 5, 1991, Box 5, File A3; and Anita Deyneka, “USSR Trip Report,” September 1989, Box 5, File IV2, PADC/WCA.

<sup>6</sup>Alexander Menn, *Syn Chelovecheskii*, 1990: 50.

<sup>7</sup>A. Deyneka, “AAASS Address,” Box 6, File A5, November 1989, PADC/WCA.

<sup>8</sup>Matskovsky quote in A. Deyneka to I. Fahs, December 5, 1989, Box 5, File A3, PADC/WCA; Karen Longman, “USSR Trip Report,” March 1990: 6, EMF/PDRM.

<sup>9</sup>Longman, “USSR Trip Report,” March 1990: 8-11, EMF/PDRM.

<sup>10</sup>*Ibid*:12-14.

<sup>11</sup>*Ibid*:20-21.

<sup>12</sup>Coalition representatives who had responded to Bernbaum’s invitation to participate included Allen Carden, Spring Arbor College; Mary Dueck, Fresno Pacific College, Orval Gingerich, Eastern Mennonite College; William Harper, Gordon College; Clarence Hebert, Tabor College; Harold Heie, Messiah College; Stephen Hoffman, Taylor College; Rex Rogers, King’s College; and David Wollman, Geneva College. Consistent with Soviet practice at the time, one of the delegates who traveled in the guise of an education ministry “public information officer” was found to be a KGB agent assigned to monitor activities of individuals in the group.

<sup>13</sup>Sandra Hoeks, “Building Educational Bridges Between the US and USSR,” *Christian College Coalition Bulletin* Special Section (December, 1990): 1.

<sup>14</sup>Elaine Stahl, Washington, DC Trip Report, September 1991: 5, EMF/PDRM.

<sup>15</sup>*Washington Post*, September 27, 1991.

<sup>16</sup>“Protocol of Intentions,” October 3, 1990, DGP/ADV.

<sup>17</sup>Hoeks, 1990: 1-3.

<sup>18</sup>Stahl, interview with Yevgenii I. Kazantsev, October 2, 1991, EMF/PDRM.

<sup>19</sup>Stahl, "Russia Trip Report," October 1990: 2, EMF/PDRM. The vehemence of opposition among some clerics to Menn is illustrated in Pilar Bonet, "Poslednee Interviu o Aleksandra Menia," *Panorama* 13 (1990): 2. The likelihood of ideological or political motivations of his assassination is examined in Sergei Bychkov, "Khronika neraskrytogo Ubiistva," *Moskovsky Komsomolets*, October 25, 1991: 2.

<sup>20</sup>Sandra Hoeks, "Soviet Officials Explore Spiritual Values in Higher Education." *Christian College Coalition Bulletin* Special Section (November 1990): 1-4; John Bernbaum, "Report on Sabbatical in Russia, February-May 1992," May 29, 1992; Russian Conference Series File, CGS/SPU.

<sup>21</sup>*Uchitel'skaia Gazeta*, October 22, 1990.

<sup>22</sup>Stahl, "Russia Trip Report," October 1990: 7-8, EMF/PDRM. Titles in the Coalition's HarperCollins college text series distributed in Russia included Ronald A. Wells, *History Through the Eyes of Faith* (1989); Susan Gallagher, *Literature Through the Eyes of Faith* (1989); and Daryl G. Myers and Malcolm A. Jeeves, *Psychology Through the Eyes of Faith* (1990). A fourth volume in the series, *Business Through the Eyes of Faith* by Richard Chewing, was published in 1990 and translated into Russian for use in RACU's business and economics classes.

<sup>23</sup>Stahl, "Russia Trip Report," October 1990: 13-14.

<sup>24</sup>A. Deyneka, "USSR Trip Report," October 1990: 14-16, Box 6, File C2, PADC/WCA. Although an ardent advocate spiritual renewal in Russia, Kazantsev remained staunchly opposed to the breakup of the Soviet Union and scrupulously sought approval at the All-Union level for his reform initiatives.

<sup>25</sup>A. Deyneka, "Lausanne Address," Box 6, File A10, PADC/WCA.

<sup>26</sup>William Harper, "Reflections," *Christian College Coalition Bulletin* Special Edition (December 1990): 4.

<sup>27</sup>Peter Lowman, "Perceptions of a Great Country: Hunches and Pointers in Understanding Russia," *East-West Church & Ministry Report* (Summer 2000): 3.

<sup>28</sup>Cindy LeClair to Peter Deyneka, March 25, 1991, Box 5, File A3, PADC/WCA.

<sup>29</sup>Richard Scheuerman, "USSR Trip Report," March 1991: 5, CGS/SPU.

<sup>30</sup>*Ibid*:11-12. Under Afanasyev's guidance the State Historical-Archival Institute in Moscow became the Russian State Humanities University. In his capacity as head of both institutions, Afanasyev decried the purchase of distribution rights by foreign business interests. See his "Proizvol v obrashchenii s obshchestvennoi pamiatii nedopustim," *Izvestia*, March 9, 1992.

<sup>31</sup>Scheuerman, "USSR Trip Report," March 1991: 14-15, CGS/SPU. The libraries also included works by C. S. Lewis and G. K. Chesterton translated into Russian. Requests by Afanasyev, Matskovsky, and other Russian pedagogical officials for educational materials in Russian or English on the democratic process were delivered by Deyneka Ministry representatives to the US Information Agency in Washington, DC. Agency staff responded indifferently since Russia was outside the Print Materials Branch's normal sphere of operations. Washington State Senator Slade Gorton subsequently pressed for such allocations in the summer of 1992 which Congress authorized, but funds for the measure were never appropriated. See *Congressional Record*, 102 Cong. 2 sess., No. 97 Part II (July 1, 1992).

<sup>32</sup>A. Deyneka, "Notes on Conference Proceedings," May 1991, Box 6, File 12, PADC/WCA.

<sup>33</sup>Jeff Fouts, oral history, Seattle, Washington, October 4, 1993, CGS/SPU. Interviews with Anita Deyneka, Ivan Fahs, and other conference participants were published in Ada Baskina, "Moral Values in a Changing Society," *Soviet Life*, June 1991 (6): 417.

<sup>34</sup>Boris Guershunsky, "The Humanization of Education in the School of the Future," 1991: 28-29, unpublished typescript, CGS/SPU. The success of the conference in Moscow prompted Minister Kazantsev to travel to the US in late May 1991 to confer with teacher training faculty at the National College of Education in Evanston, Illinois; Seattle Pacific University, and at Michigan's Spring Arbor College where he delivered the school's commencement address.

<sup>35</sup>Scheuerman, "USSR Trip Report," March 1991: 3; Alexander Plugatar and Igor Ivanov, "Appeal to Citizens of the United States of America,"

RSFSR Ministry of Education, May 7, 1991, CGS/SPU. Dneprov was Gorbachev's first public education minister in the post-Communist era. The ministry administered the nation's elementary and secondary school system while Kinelev's Ministry of Higher Education oversaw Russia's institutes, colleges, and universities. The Russian Academy of Pedagogical Sciences was nominally under RMHE's jurisdiction but operated with considerable autonomy. Religious and benevolent social service organizations, which had proliferated in Tsarist Russia after the 1861 liberation of the serfs, ceased to officially exist after the 1917 Bolshevik Revolution. As expressed in the 1927 edition of the *Great Soviet Encyclopedia*, the Communist Party considered such assistance to be "hypocritically given by representatives of the ruling classes" and inimitable to "revolutionary struggle." *Bol'shaia Sovetskaia Entsiklopediia*, vol. 5 (Moscow: Sovetskia Entsiklopediia, 1927): 466.

<sup>36</sup>"Obrashcheniye k Ledyeram Xrestianskikh Dvezhyennii SSA", September 19, 1991, DGLP/ASR; Scheurman, "USSR Trip Report," March 1991:34-5.

<sup>37</sup>Alexander Abramov to Peter Deyneka, June 4, 1991; and Ivan Ivanov, Evgeny Zyablov, and Ray LeClair, "Protocol of Agreement between the RSFSR Ministry of Education and Institute of Soviet and East European Studies," Moscow, Russia, July 5, 1991, DGP/ADV; Randy Frame, "Christian Values Open Doors to Classrooms," *Christianity Today*, March 9, 1992; Ray and Cindy LeClair, oral history, Kyiv, Ukraine, October 23, 2008, CGS/SPU. The Gospel of Mark appeared in parallel translations of the Russian Synodal version with Old Church Slavonic and was the first biblical literature reader used in post-Soviet secondary schools.

<sup>38</sup>Rev. Peter Deyneka, Jr.'s encouragement of the mission's "fellowship with many denominations and people of other confessions of Christianity" was the subject of his June 1, 2000 letter to ASR staff. See also Peter Deyneka, Jr., "Next Steps Forward for Russian Ministries," July 21, 2000, CGS, SPU. Under the Deynekas' leadership, various ministries of the new organization were led by Andrew and Pauline Semenchuk, Nick and Rose Leonovich, George and Linda Law, Elaine (Stahl) Springer, and Tony Bryant.

<sup>39</sup>Kent Hill subsequently served as president of Eastern Nazarene College and as USAID Assistant Administrator for Global Health under President George W. Bush. RACU's first classes were held at Moscow's People's Friendship University in June 1995 through the support of PFU rector Nikolai Trofimov and Yevgeny Kunitsyn, international programs director, who had been members of the original 1990 RMHE-CCCU delegation. RACU operations later relocated to Moscow's Christian Ministry Center where its first students graduated in May 2000 with Rev. Peter Deyneka offering the commencement address. The missionary statesman died of lymphoma cancer the following December. In 2009 the name of the school was changed to the Russian-American Institute and remains partnered with seven Consortium members (Taylor, Geneva, Gordon, Calvin, Malone, Wheaton, and Dordt) that have supplied over 100 visiting faculty since its founding. The CCCU Nizhni Novgorod program has been administered by Richard Gathro and Harley Wagler and offers an annual "Russia in Transition" seminar on post-Soviet national developments. Establishment of the Nizhni MBA program was facilitated by James Coe and based on a values and ethics-based curriculum used at Spring Arbor College. Dr. Anita Deyneka was named president of Deyneka Russian Ministries in 2002. <sup>40</sup>Billington, *Russia Transformed: Breakthrough to Hope, Moscow, August 1991*, 104-07. For Billington's subsequent reflections on the period's religious significance, see "The Church in the World: Unexpected Joy," *Theology Today*, October 1995 (52:3): 382-91.

<sup>41</sup>Philip Yancey, *Praying with the KGB: A Startling Report from a Shattered Empire* (Portland: Multnomah Press, 1992): 31-33, 64-67; *Christianity Today* (January 13, 1992): 17-25.

<sup>42</sup>*Ibid.*

<sup>43</sup>The original Russian Bible Society was established by Tsar Alexander I in January 1813 in the aftermath of Napoleon's invasion of Russia and occupation of Moscow through encouragement by the tsar's influential advisor and mystical Pietist, Prince Alexander Golitzyn, and Scottish Congregationalist missionary John Patterson. The society was disbanded in 1826 after political and religious opposition under the conservative rule of Nicholas I though it significantly contributed to 19<sup>th</sup> century popular education and publishing in Russia. See Stewart J. Brown, "Movements in

Christian Awakening in Revolutionary Europe, 1790-1815,” in *Enlightenment, Reawakening, and Revolution, 1660-1815* of The Cambridge History of Christianity (2006): 587-88. A. Deyneka, oral history (Raisa Gorbachev quote), Wheaton, Illinois, August 8, 2007, CGS/SPU; Nikolai Stolyarov to Peter Deyneka and Michael Morgulis, April 10, 1992, CGS/SPU. For an overview of conditions faced by Russia during the winter of 1991-92 and the international response, see Russell Driver, “DSRD and the Russian Winter,” unpublished typescript, January 1992, CGS/SPU. Stolyarov was elected to the Russian Duma in 1993 representing a Moscow oblast and became an outspoken advocate of democratic reform. He was seriously injured in a political assassination attempt in 1999 and forced to resign his position.

<sup>44</sup>Duane Goehner, oral history, Redmond, Washington, March 10, 2005, CGS/SPU. Annual sessions of the Russian-American Conference on Moral Education have continued under Ellis’s leadership at Seattle Pacific University’s Center for Global Education Studies. Since 1994, meetings have been held in Moscow, Shuya, and Sochi; and in Kyiv, Ukraine. The annual SPU teacher cadres begun in 1993 were led by Goehner and Karman Friessen, who had lived with other team members in Saskatoon, Saskatchewan, and continued until 1998. In 2000, Friessen was introduced by the Deynekas to Atlanta psychologist and businessman Dr. Ron Braund who was instrumental in establishing that year the CoMission for Children at Risk, a network of one hundred organizations in Russia, Ukraine, and the US seeking to coordinate outreach to orphans and street children in Eastern Europe. Friessen became program director for the CoMission which grew by 2008 into an association of over four hundred NGOs and mission agencies involved in HIV/AIDS education, foster care and orphan outreach ministries, and microenterprises. See Mark Elliot, “Post-Soviet Children at Risk,” *East-West Church & Ministry Report* 9:2 (Spring 2001): 1-2.

<sup>45</sup>Lewis Townshend (Fund for Democracy and Development) to US Non-Governmental Organization Providers, October 4, 1993; George Law to Lisa Sawicki, November 1, 1993; and V(ictor) Andreev to Yuri Sabotnikov, February 2, 1994, CGS/SPU. The companies providing substantial quantities of seed included the Charles Lily, Ed Hume Seeds, and Northrup-King.

<sup>46</sup>A. Deyneka, oral history, Wheaton, Illinois, August 8, 2007; CGS/SPU. For the role of Alaska Airlines and Bruce Kennedy in Russia see *New York Times*, March 30, 1997; and *Seattle Times*, June 30, 2007.

<sup>47</sup>Deyneka Ministries’ principal Pacific Northwest partner for obtaining and transporting KareLift commodity deliveries was WestWind Ministries of Endicott, Washington. Chief volunteer organizers of the effort were Rev. Stan Jacobson, Dr. William Schmick, Alex McGregor, Joe Hulitt, Marilyn Bafus, Margaret Schmick, and Lee McGuire.

<sup>48</sup>Mikhail Morgulis and Constantine Lubenchenko to Ralph Munro, Russian Parliament Center, Moscow, February 15, 1992; Michelle Burkheimer to Vladimir Prudki and Sergei Savinskii, Olympia, Washington, February 27, 1992; Ralph Munro to Interested Citizens of Washington State, Washington Secretary of State Memorandum, February 21, 1992; Heather Bomberger, “Humanitarian Aid to Russia,” US Senate Memorandum, Washington, DC, March 31, 1992; David Cannon, “[FESCO] Humanitarian Delivery and Dispersal of Cargo,” February 27, 1992; Operation KareLift File, CGS/SPU. For a report on the origins and impact of the KareLift project, see journalist Eric Sorenson’s feature edition, “Feeding a Dream,” *Spokesman-Review*, April 26, 1992. Sorenson traveled to Khabarovsk and Vladivostok in early March to observe distribution of donated supplies to boarding schools, orphanages, and children’s hospitals. For his contributions in promoting Russian-American diplomatic and business relationships and KareLift relief efforts, Munro was presented the Russian Medal of Friendship by President Yeltsin in 1998.

<sup>49</sup>Mark Elliot, “The East-West Church & Ministry Report: History, Coverage, and Readership,” *East-West Church & Ministry Report* 11:2 (Spring 2003): 14-15.

<sup>50</sup>Michael Dobbs, “Yeltsin Appeals for American Aid,” *The Washington Post*, June 18, 1992; Imbert Matthee, “Visit Here a Sign,” *Seattle Post-Intelligencer*, September 29, 1994; Arthur Gorlick and Karen West, “Yeltsin’s Pitch: Let’s Trade, Missile Era Behind Us,” *Seattle Post-Intelligencer*, September 30, 1994; Mike Lowry, oral history, Seattle, Washington, December 3, 2007, CGS/SPU. For an overview of Russia’s relations with the US under Yelstin contrasted with Gorbachev and Putin, see Archie Brown and Lilia



Fedorovna Shevtsova, eds. *Gorbachev, Yeltsin, and Putin: Political Leadership in Russia's Transition* (Washington, D. C.: The Carnegie Endowment for International Peace, 2001).

<sup>51</sup>Ralph Munro, oral history, Olympia, Washington, March 20, 1996, CGS/SPU.

<sup>52</sup>A. Deyneka, oral history, Wheaton, Illinois, August 8, 2007, CGS/SPU. In January 2001, Peter Deyneka met with Paul Kienel, president of the Association of Christian Schools International; International School Project (Campus Crusade) director Paul Eschleman; Moody Bible Institute president Joseph Stowell, ACSI school administrator Margaret Bridges, and other mission leaders in La Habra, California to organize the CoMission, a consortium of over eighty evangelical groups to work in cooperation with the Russian Ministry of Public Education to provide a five-year series of convocations on moral education to elementary and secondary schoolteachers. The project was publically launched at the annual ACSI Teachers Convention in Anaheim in November 1992 with Alexander Abramov, Deputy Minister of Public Education Alexander Asmolov, and other ministry officials in attendance. For perspectives on this effort, see Bruce Wilkinson and others, *The CoMission* (Chicago: Moody Publishers, 2004); Perry L. Glanzer, "A Troubled Troika: The CoMission, the Russian Ministry of Education, and the Russian Orthodox Church," and Alan Kent Scholes, "The Trouble with Glanzer's Troika," *East-West Church & Ministry Report* 8:3 (Summer 2000): 1-3.

<sup>53</sup>Alexei Melnichuk, "Experience and Perspectives on Missions in the CIS," conference lecture at Missions Today Forum: History, Analysis, and Perspectives for International Partnerships, Irpen, Ukraine, CGS/SPU.

<sup>54</sup>A. Deyneka, oral history, Wheaton, Illinois, March 10, 2005, CGS/SPU. The Beslan Counseling Center has continued since 2005 to provide services to children and their families traumatized by the massacre. In August 2008 it served as a sanctuary for forty refugees who had fled fighting in South Ossetia between Russia and Georgia.

<sup>55</sup>Paul Semenchuk, "Western Christians Working in the CIS: Are They in Tune with Russian Evangelical Nationals?" unpublished typescript prepared for Trans World Radio, 2002; Michael Beralauva, "Global Educational Partnerships for the Challenges of our Day," paper presented at the

International Conference on Economic and Environmental Education, October 21, 2009, Sochi, Russia, September 21, 2009, CGS/SPU.

## Timeline

1953: Peter Deyneka graduates from Wheaton College (B.A.)  
1957: Peter graduates from Northern Baptist Seminary (M.Div.)  
1955-1965: Peter serves as a Slavic Gospel Association missionary in Alaska, South America, and South Korea  
1966: Anita Marson graduates from Seattle Pacific University (B.A.)  
1966-1974: Peter serves as SGA Assistant Director  
1968: Peter and Anita married in Plain, Washington  
1974: *Christians in the Shadow of the Kremlin* published  
1975-1991: Peter serves as SGA President  
1977: *A Song in Siberia* published  
1978-1991: Anita serves as director of SGA Institute for Soviet and East European Studies  
1982: Anita graduates from Mundelein College (M.A.)  
1989: Peter and Anita participate in Lausanne Congress on World Evangelism (Manilla, The Phillipines), Moscow Book Fair, and Association for the Advancement of Slavic Studies Conference (Chicago)

1990: Council of Christian Colleges and Universities-Russian Ministry of Higher Education Protocol of Intentions  
1991: Inaugural Russian-American Conference on Moral Education (continuing in 2010)  
1991-2000: Peter serves as Peter Deyneka Russian Ministries President  
1992: Operation KareLift, Anita awarded Honorary Doctorate from Seattle Pacific University  
1993: *East-West Ministry Report* begins publication (continuing in 2010)  
1996: Peter awarded Honorary Doctorate from Northern Baptist Seminary, Russian-American Christian University opens in Moscow  
1992-2000: Peter serves on CoMission Executive Committee  
2001-2010: Anita serves as Peter Deyneka Russian Ministries President  
2010: Anita participates in Lausanne Congress on World Evangelism (Capetown, South Africa)